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*Come very sincerely,
Alice Gordon Culick*

Life and Light

VOL. XXXIII.

NOVEMBER, 1903.

No. 11.

WE shall look for you at New Haven, November 4th and 5th.

OUR TREASURY FOR THE YEAR. The books of our Treasurer close on October 18th, and at the date of this writing no one can tell how we shall stand at that time. We know that many have made great effort, and some have made great sacrifice, in order that the sum needed to carry on our present work may not fail. If the last two weeks of the year prove that all our constituency have done their utmost, then the Treasurer's report at our annual meeting will be full of joy and thanksgiving. In any case the experience of this year should be a step to larger and higher things in the year to come.

MISSIONARY PERSONALS. Among the privileges of the workers in the Rooms of the Woman's Board one most highly prized is that of frequent greeting of missionaries, either as they go forth to their field or on their return. During the three months past we have welcomed Mrs. Laura B. Bridgman and Miss Laura M. Mellen, from the Zulu Mission. With them came Miss Lilla Ireland, daughter of a beloved worker, and herself a devoted helper, though not under appointment. From Turkey have come Miss Jones of Gedik Pasha in Constantinople, Miss Lord, principal of the Girls' School at Erzroom, Miss Blakely, in charge of Central Turkey Girls' College at Marash, and Mrs. Parmelee, wife of the late Dr. Parmelee of Trebizond. India has sent Mrs. Elizabeth D. Harding of Sholapur, Mrs. David S. Herrick of Battalagundu, and Miss Mary M. Root of Madura. Mrs. Edward S. Hume of Bombay and Miss Emily Hartwell of Foochow have also just arrived. From Japan have come Dr. De Forest of Sendai, and Mrs. Rowland of Sapporo, accompanying her husband who is here on sick leave. Miss Prescott of Mexico has looked in upon us several

times. Miss Susie Riggs has returned to Marsovan, Miss Graf to Mardin, Miss Foreman to Aintab, Mrs. Marden to Constantinople, and Miss Wright, not now an appointed missionary, has gone to assist in the care of orphans. Mr. and Mrs. Herbert Allen, after some years in this country, have gone back to the Western Turkey Mission, he being stationed for the present at Bardezag. Mr. Allen's father, a veteran in missionary work in Turkey, and Miss Annie Allen, his daughter, accompany them. Miss Allen will probably share with Miss Powers the care of the Girls' School at Brousa. Dr. Harriet E. Parker has gone back to the care of her hospital in Madura, and Miss Mary T. Noyes hastened her departure to be present at the formal opening of Capron Hall. This is planned for our Thanksgiving day. Dr. and Mrs. Goodrich, whose burning words have touched many hearts, have returned to their work in Tungcho, Miss Luella Miner accompanying them. Miss Hannah Hume, who at one time planned to come into our work as an assistant secretary, was married at New Haven, on October 1st, to Rev. Theodore S. Lee, and they are under appointment to the Marathi Mission.

OUR HEROIC MISSIONARIES. In all the "reign of terror" in Macedonia our missionaries go on steadily with their work. Though affording them all possible protection and information, the American Board has given them authority to withdraw from the country whenever it may seem wise. But those at Monastir fear that their withdrawal would cause a panic among native Christians, and their presence will both prevent such a panic, and be a great support to the suffering and disheartened. Many of the terror stricken come to the missionary premises to sleep, and their weak faith is enforced by the calmness of those to whom they look for guidance. One writes: "Whatever comes to us it is right that we should be here. We can leave the rest with God."

MISSION STUDY CLASSES. It is inspiring to learn of the general movement to form Mission Study classes among the young people of all churches and denominations. While these classes are not likely ever to do the work of our auxiliaries, they may prove a valuable addition to it, and experienced workers from our societies may be the greatest possible aid to the classes. It is proposed that the classes hold two courses of study during the winter, meeting once a week, seven weeks being allotted to each course. For the first, which should begin as early in November as possible, is, *Princely Men in the Heavenly Kingdom*, by Harlan P. Beach; price in cloth, 50 cents, paper, 35 cents. This book contains six biographical studies of the lives of eminent missionaries in China. The first meeting of the class would be for organization, enrollment, etc., the six weeks following being devoted

to the study of the text-book, and the seventh to a chapter on the work of the American Board in China by Dr. Judson Smith. The book to be used for the second course, which will begin after the holiday season, will be either *Rex Christus*, by Dr. Arthur Smith, or one being especially prepared by the same author for the Societies of Christian Endeavor. The Woman's Board urges the formation of these classes, and desires to lend all possible assistance toward them. For text-books, enrollment cards, suggestions to leaders, and replies to questions, address Miss Kate G. Lamson, 704 Congregational House, Boston.

THE DEPUTATION TO AFRICA. The farewell reception given to our brethren by the Mayor of Durban and some three hundred of the leading citizens, on the evening of July 27th, proved to be a very elegant affair. The fine hall was beautifully decorated, and many ladies graced the occasion. After the introductions and an hour's delightful musical entertainment most cordial welcoming addresses were made by the Mayor, by Sir Benjamin Greenacre, Sir David Hunter, and others; and a letter, most appreciative of our mission, was read from the Governor of the colony, who resides elsewhere. At the close of the evening fifteen of the missionaries, who had now become very dear to the travelers, accompanied them to the ship and parted from them with prayer. Next morning they sailed northward towards Beira, the point of entrance for their inland journey to Gazaland in Rhodesia. From Beira the first day's journey was by sail to Umtali. The Deputation was accompanied by Rev. and Mrs. George Wilder, returning to their work, and by Zulu evangelists, who with their families were to join the mission. The Zulu language is understood in Gazaland, and the Zulu Bible and other books can be used in the schools. At Umtali the party was met by Mr. Bates, from Mt. Silinda, bringing carriers for the luggage and donkeys for the travelers. They set forth on the fourth of August over a rough and sandy path, now very dusty, for the dry season was at its height. Winter brownness was over all the land. As the donkeys would travel only about two and a half miles an hour, the riding was so wearisome that they walked much of the way, climbing ever upward toward Melsetter, the home of the British resident and of our Miss Gilson's school. At night they slept on the ground, but arose unharmed in the morning, and all were well when they reached Melsetter, six thousand feet above the sea. Miss Gilson's delighted welcome was very cheering, and never had baths and beds seemed so refreshing. After three days' inspection of Miss Gilson's excellent work the party again took the road for Mt. Silinda, Miss Gilson accompanying them. Reaching there in three days they had a warm recep-

tion from the missionaries,—Dr. and Mrs. Thompson, Mrs. Bates, and Mr. and Mrs. Fuller. Dr. and Mrs. Lawrence came over from Chikore, the second station of the mission, twenty or thirty miles away. They were greatly disappointed to find that the visitors could remain only a week; but at the last date, August 18th, from Silinda, when they had been there but a day, they had had time to admire the beautiful country, the flourishing gardens, kept fresh by irrigation, and the comfortable homes, and to wonder at the Christian work accomplished in so short a time by a mission force so small. On the eleventh of September the word “Successful,” cabled from Beira, told that the Deputation had done its work, and had safely returned to the coast in season for the German steamer of September 12th, sailing up the east coast, through the Red Sea and the Mediterranean to Naples. It is due at Naples October 12th, and it is hoped that the party will reach this country by the 28th of October. No attempt is made here to describe their work in Africa. Most appreciative letters are arriving from Natal, expressing a conviction that lasting good will follow it.

J. C. M.

WORDS IN At the meeting of the Executive Committee of the LOVING MEMORY. Woman's Board, September 21st, a memorial service was held for Mrs. Alice Gordon Gulick. Her sister, Miss Anna Gordon, had been with her in Switzerland, and her presence here was a precious opportunity to share with her our sorrow over our great loss. Appreciative words were spoken of this brave and beloved woman, and sympathy for the bereaved found expression in prayer for strength and comfort to be given them. On Tuesday, the 29th, a cablegram brought to Miss Borden the message that the burial service for Mrs. Gulick was to be held in Madrid at 2 P. M. on the 30th. As 9.15 A. M. on that day would be the corresponding hour in Boston, a service in sympathy, led by Rev. Dr. J. L. Barton, was held in the Rooms of the Woman's Board. Although the notice was necessarily much limited, about fifty were present, representing different organizations with which she had been connected, and the occasion was one of tender interest. Recollections of Mrs. Gulick and tributes to her worth were given by Miss Borden, Mrs. E. W. Blatchford, of Chicago, Mrs. L. C. Purington, in behalf of the Woman's Christian Temperance Union, Miss Stanwood, Mrs. Elizabeth D. Harding, of Sholapur, Dr. Barton, Mr. Amos R. Wells, Mr. Van Ogden Vogt, the Secretary of the Christian Endeavor Society, Col. C. A. Hopkins, and Hon. S. B. Capen, President of the Board of Trustees of the International Institute. Prayers were offered, and hymns, with their blessed interpretation of the feeling in all hearts, were sung. It was a heaven-given link with those who were rendering their last service of love in distant Spain.

S. B. C.

EASTERN CONNECTICUT BRANCH. In the death of Mrs. William S. Palmer, at her home in Norwich Town, September 2d, the Eastern Connecticut Branch loses sight of one of its early and highly valued workers. Mrs. Palmer's experience as a teacher made it easy for her in the early years of her married life, as a pastor's wife, to initiate plans for woman's work, and to the end she was closely identified with such service. A society of young ladies in Norwich, which she organized as the "Thistle-down," remembers her as its first president and a constant promoter of its interests. At the organization of the Eastern Connecticut Branch she was elected one of its vice presidents, which office she held for many years. Among her gifts, her clear, full voice turned to good account in many a large meeting, and the valuable service she rendered in various ways will long be remembered. Another has passed on, Mrs. William S. Eakin, of New London, who for several years served as one of the secretaries of the Branch, and whose interest in the work did not abate in the sorrow and weakness of her last days.

A DEVOTED LIFE. The Woman's Union Missionary Society, the pioneer society of its kind in America, loses much in the going hence of Miss Sarah F. Gardner, for twenty-four years a most efficient missionary in India. With an attractive personality, rare mental ability, and a heart glowing with Christian love, she gave herself gladly and wholly to helping the girls and women of India. Put in charge of the orphanage in Calcutta, she noticed now and then a girl deserving special training. To meet this need she organized a school which might eventually become a Christian college, where the Bible was the most important study in all the work. To this school she added a department called the converts' home, where women convinced of the blessedness of Christianity might find shelter and be trained for service. Noting the great need of Christian literature, she published and arranged for the sale of Stalker's *Life of Christ*, MacNeill's *Spirit-filled Life*, and many other evangelical books. These publications have been a great power for good all through the country. She had great fascination for the young, and through the Christian Endeavor Society of her own organizing she led many native girls to a higher Christian development and greater consecration to His cause. "Her keen intellect led her to study every situation in the Orient, and plan for a future of great events; her calm poise averted many complications in mission issues; her success in Oriental languages gave her added power with the subtleties of the Indian mind, and her deep consecration and native graces adorned the doctrines she sought to impart."

MRS. ALICE GORDON GULICK.

IT was a sad message to the Woman's Board, as well as to a multitude of individual friends, which came over the cable from England announcing the death of Mrs. Alice Gordon Gulick in London, on the evening of September 14th. There had been solicitude for her all the summer since the International Temperance Convention in Geneva, when a severe cold, added to unusual exhaustion, made it impossible for her to utter the words she would have spoken. Upon that occasion the three Gordon sisters stood together upon the platform for a minute or two, and then Mrs. Gulick with quivering lip silently turned away. Accompanied by her sister, Miss Elizabeth Gordon, and her daughter Grace, she went to Lucerne, where she remained for several weeks, not regaining the strength she sought, but still courageously hopeful that health would come. Her active mind was alert with plans for the removal of the school from Biarritz to Madrid, and by her dictation many letters were written to those who awaited her suggestions, counsel and decisions. She seemed not to share the anxiety of others, no hint of which was spoken to her, and in pain and weakness the brave spirit mightily asserted itself, doing its very best to conquer the sure and subtle advance of disease. Must she not live? Was she not close to the realization of long-cherished hopes? Madrid had opened its doors, and the way was plain for her to enter, leading her efficient co-workers and the company of Spanish girls who compose the school. Perhaps a change of surroundings and other conditions would more quickly cure, and she went to England under Lady Henry Somerset's friendly and generous auspices. Medical skill did what it could, but professional judgment gave no hope of ultimate recovery. Mr. Gulick, overwhelmed with care and work connected with the transfer of the school, carried a heavy burden; but he must go to his wife, and was on the eve of starting for London. The elder daughter, Bessie, crossing the Atlantic, was within two days of the English coast. Those who were watching from hour to hour did not see the angel approaching to bear away the beloved one or dream that he could be so near. She thought she was soon going to Madrid, but it was the gate of another city that was opening for her, a city more beautiful, the celestial, to be henceforth her habitation.

A sense of personal loss has come to many a heart up and down this land, for perhaps no woman connected with the Boards, except our Macedonian captive, has addressed so many audiences here at home and has been so well known in her personality and the purpose of her mission. The fine physique,

the queenly bearing, the serious and lighter play of expression, the eyes that would fill with tears and then smile, the full, melodious voice, all have made an impression not to be forgotten. Added to this was the story of the work for Spanish girls from the small beginnings in Santander to the present time, a work which the Woman's Board has fostered and followed through the various phases of the school history in San Sebastian and Biarritz, rejoicing to-day in the girls trained to lead better and happier lives and to help their own countrywomen. Seldom is it given to any woman to make such a record as founder and principal of a school. While she spared no pains in laying broad educational foundations, upon which she well knew how to build, she never lost sight of character making, to which she gave the prominent place, and true to her colors, always recognized the spirit and motive of the Woman's Board in supporting this work. Many times appointments have been made and kept under circumstances which would have rendered it impossible for almost any other woman to face an audience and speak with the necessary self-control. We have marveled that with her sensitive nature this was possible. In the face of heart-breaking sorrow she has gone on with determination born of settled conviction as to the worthiness of her cause and a faith which could surmount innumerable obstacles. Moved by her personality, by her simple, straightforward account of the school history, and by her clear statement of needs, many have contributed generously to the International Institute for Girls in Spain.

Ready to minister comfort and help to Spanish soldiers in Portsmouth and to Cubans in Cambridge, she spared not herself, and many among them, now widely scattered, gratefully recall her kind words and deeds.

After years of working and waiting she had a vision of what seemed to her the promised land, but she was not permitted to enter in. Her teachers and pupils go to Madrid without her. Thither the precious form was carried, and on the afternoon of September thirtieth a funeral service was held. Shall her resting place be a Mecca for many of Spain's daughters?

"Give her of the fruit of her hands, and let her own works praise her in the gates."

E. H. S.

TWO WORDS FROM OUR LORD.—Our Lord's two works are his finished and his unfinished work. The first he invites us to accept as his free gift to us. The other he asks us to continue for him in the world by telling men that his finished work is theirs for acceptance. The two words of the Lord are "Come," "Go,"—come to me for personal healing; go for me to the healing of the world.

FROM FOOCHOW TO KULIANG.

BY MRS. CORDA P. GRACEY.

[So many missionaries, sometimes one hundred and fifty at once, go to Kuliang for rest, that we shall be glad to learn their way thither.—ED.]



WE have been having cooler weather since the "passing of the typhoon," and have been spending a few days at the consulate in Foochow. As we had been at Kuliang since the first week in June it was a great pleasure to be at home again. The mercury ranged from 82°–88° during the three days of our visit; quite cool for Foochow, although the excessive humidity of this climate makes it seem much hotter than in America when the mercury rises to the eighties. When it rises to 92°–98° here it is almost unendurable, and all who can flee to a higher altitude, to the hills, which, fortunately, are but a four hours' journey from the hot plain, where the city lies scorching beneath a torrid sun for four months of the year. An account of our return trip may interest you.



CITY OF FOOCHOW.

On extreme right the famous bridge called from its antiquity the "Bridge of a Thousand Ages."

On Saturday, August 15th, at 3.30 P. M., we left the consulate in our sedan chairs, rode to the jetty, and crawling into a sampan, after storing our coolies and chairs in another, we proceeded down the Min, our boat being

managed by the owners, a man and boy rowing, while the wife and mother attended to the third oar and the rudder. "In the hinder part of the ship" were three younger members of the family, one, the youngest, lying asleep in the bottom of the boat with a rope tied to his body, to which was attached a bamboo float. Should he, while playing about, take an accidental plunge into the river his mother would thus be able to locate him, and by it pull him back into the boat. I saw an accident of this kind near Ewo jetty one day. The baby, a child of three years, perhaps, fell overboard. I heard the splash and the outcry of children; then I saw the mother draw him in,



SAMPAN ON MIN RIVER.

give him a good pounding on the head, and set him down very hard on the bottom of the boat, and then went about her business. Clad only in nature's dress, there was no danger of taking cold from wet clothing. In hundreds of boats like these live the boatmen with their families. The children are here born, here marry, rear children, and here expect to end their days,—a very simple existence.

We took our afternoon tea on board, and after a delightful ride landed, near five o'clock, at a small village at the foot of Kushan, the highest peak of the range of hills lying east of Foochow, the altitude being some three thousand feet above the sea. The sky was overcast, which made it much more comfortable for the stiff climb which was before us, and the cool

shadows of the peaks appeared to beckon to us as if to say, "Come up higher!"

After a short ride across rice fields, and past lotus gardens, and along the foot hills, we arrived at a joss-house, or temple, where it is customary to change coolies for mountain carriers. After loud discussions, in an unknown tongue, the coolies adjusted themselves and we started. Several foreigners joined our party here, so that we formed quite a procession as we wound around the hills by the irregular stone pathway, looking down into a deep ravine on our left, so richly green and dark, with its foaming waterfall leaping from rock to terrace, stopping for a moment to turn the big wheel for a primitive rice mill, then plunging down toward the valley, mingling its waters with the hurrying brooks which are everywhere on these hills. A change, and we creep cautiously around a bold, rocky precipice. The coolies feel their way over the smoothly worn stones, and we agree with Dr. Hale that it is better to "look up, not down," and instinctively follow his advice. All dangers, seen and unseen, are soon forgotten, however, for we come out to the beautiful hills again, where flocks of goats, with their kids, call to each other, and pretty peasant girls in the most picturesque costumes gaze wonderingly at us as we pass.

The chair bearers lag, for this is a steep ascent, and the head coolie slips a bit! I am startled, but there is only one way, that is, to press on; and after halting a bit to repair my chair, which has been in collision with a fagot woman, who was broader than the path, the coolies appear to take fresh courage, and we are soon at Bellevue. Three quarters of the distance has been covered. The bearers refresh themselves with tea and are ready to go on. Here we see many burden bearers on their way to the plain, looking heated and tired after the day's work, and they stand at one side for the procession to pass, some smiling and happy, others stolid or complaining. "Onward and upward" still! And one wishes for a thousand eyes to see and admire the beauties which are so lavishly spread out before us. One by one our companions wander off, to the right, to the left, and like Bunyan's Pilgrim, "we saw them no more." We passed through several Chinese villages, and it is quite fascinating to peep in at the open inn and to watch the travelers who have stopped for their "chow," bending low over bowls of steaming rice, which they are stuffing into their mouths while they gaze out at us with their dull, tired eyes.

Chinese dogs, ill-natured and cowardly, barked from behind trees and around corners at the hated foreigners. For the dog and the buffalo cow never become accustomed to strangers, but bark and sniff, and always appear to consider us intruders. We hurry on through the settlement near the

mission chapel, and up over the hill by the children's beautiful "see-saw tree," through the dirty village, where many years ago Dr. Woodhull lived, the first missionary to occupy a house at Kuliang. The house still stands, and is at present occupied by several girls from the Foochow Girls' Seminary.

Here our friend, the British consul, left us, and from this time on we were obliged to look well to our steps as we continued our way over a treacherous path, which was hidden by a dense fog that had closed in upon us. It was growing dark, too, and this did not add to our confidence. Just here our foremost coolie called out, "Look, see! Have catchee lantern," and peering into the darkness, in the dim distance, appeared the welcome



PAGODA ANCHORAGE NEAR FOOCHOW; STATION HOUSE.

light, a veritable "Star in the East" for us, borne in the hands of a coolie, whom the "boy" had sent out for a guide. We were greatly cheered. How comfortable to have our path lighted! But as we were picking our way across a very dangerous causeway, over which small brooks and tiny waterfalls leaped and sung, there was a sudden flare, a babel of voices, and our light went out in darkness. Silently the coolies feel their way, step by step, scarcely daring to raise their sandaled feet from the ground. How long the moments seemed before a match could be found, or before we reached the village near our own cottage, where we "borrowed fire." Then joyfully the coolies trooped up over the hill, through the pine groves, and down the steps to our bungalow. A bright light shone out, the "boy" appeared to welcome us, and we were "home again." A bath, a good

dinner, a short walk on the veranda, and we were ready to retire, congratulating ourselves that Kuliang exists—a retired and refreshing resting place for tired missionaries and common mortals from the tropical heat of Foochow. Tired after our trip, we slept until the beautiful green hills were flooded with the first rays of the rising sun. I am sure we all felt, if we did not express it in words, “It is good for us to be here.”

KULIANG, August 21, 1903.

OUR DAILY PRAYER IN NOVEMBER.

WE need very much those gifts for which we are all to pray in the first week of November. To give up our own will to the Divine, so that the Holy Spirit can “direct all our work” is not an easy thing. We must pray for the guidance, and pray that we may be willing to follow that guidance. All those who take part in the great meetings, in prayer, in address, in discussion, in listening, will need our prayer, that the best and utmost good may be gained and kept. If we realize even faintly the number of women in China, and their unspeakable need, we shall find ourselves praying for them as a matter of relief from the burden. Pray more and more earnestly.

Mrs. Roberts was in this country at the time of her husband’s thrilling escape from the Boxers in 1900. She returned in the autumn of 1901 to share with him the labors, the perils, and the joys of missionary life in China. After a winter at Tientsin they removed to Kalgan, living very uncomfortably in two rooms over the gate house till their little home was completed. The Christian Chinese women rejoiced greatly at her return to them.

Mrs. Sprague, energetic, versatile, reinforces the labor of her husband in many womanly ways.

Mrs. Pitkin, wife of Rev. Horace Pitkin, of blessed memory, is now in this country training her little son, who bears his father’s name. We shall pray tenderly for her, and for the little lad also, on whom rests his father’s call to work for China’s dying souls.

Miss Reed sends us letters full of enthusiasm and devotion, saying she finds enough to do to keep four women busy. If the proposed union with the Presbyterian mission for school work is realized Miss Reed will probably be transferred to Peking in the near future, to work in the Bridgman School. The day and village schools are slowly recovering from the scattering of three years ago, and are doing a blessed work.

Five years ago there were seven native pastors in the North China Mission. Only four of these are now alive, and one of them has lost home and property for Christ's sake. Two of them were martyred, and the story of Pastor Mung, as told by Dr. Goodrich, shows the stuff of which these native pastors are made. "A blessed little revival came to them in the spring before the Boxer trouble. How well I remember the day when Pastor Mung arose among the first, and with the tears streaming down his face, dedicated himself anew to God and to the work of bringing men to God. Then came our annual meeting at Tung-cho, during which the muttering of the storm about to break over our heads grew louder and angrier. At length the railroad station was burned, the rails and ties were torn up, and news came that Pao-ting-fu was surrounded by a dreadful mob of Boxers, with no outlook for escape. Mr. Pitkin wrote a letter, at once pathetic and heroic, the words of a man going to his death. Suddenly Pastor Mung thrilled us by saying, 'I am going home; my place is with Mr. Pitkin.' And away he went, into the jaws of death, and remained by Mr. Pitkin's side till he was seized and dragged to a Boxer temple, where he met death like a hero. I can almost see his shining face, as the chariot of fire caught him away to the skies, where he has found an everlasting spring. It pays for a lifetime of toil to save one such man." His name should be immortal with that of Regulus, the patriot of Rome.

Mrs. Stanley is the veteran of the mission, and with her long and wide experience she is an invaluable helper to all the workers there. She is like a mother to many younger workers, and her hospitable home has proved a welcome resting-place to many a tired pilgrim. She has two daughters, Mrs. George D. Wilder, of Tung-cho, and Mrs. Gammon, whose husband is agent of the American Bible Society; and her son is now under appointment of the American Board to go back to his native land to tell the gospel there.

Mrs. Chapin makes a Christian home, always a most useful object lesson among non-Christian peoples.

Mrs. Perkins, giving her first care to her own little children, finds place—makes place were the better word—for much work with the mothers and children within her reach.

The Misses Wyckoff, twin sisters in birth, are twin also in their patient, large-hearted fidelity to the work among the daughters of China. Miss Gertrude Wyckoff has care of a school for girls, while her sister devotes her time and strength to the arduous and useful work of touring.

Mrs. Porter is now in Prescott, Arizona, caring for her invalid husband.

Mrs. Peck has been detained in San Francisco by family cares for several

years. She is now the president of the W. B. M. P., and her missionary zeal has found ample scope and abundant fruit in rousing the interest of Christian women at home.

Mrs. Smith, the wife of Dr. Arthur H. Smith, the author of *Chinese Characteristics* and *Village Life in China*, and whose latest work is *Rex Christus*, our text-book for next year's United Study of Missions, is untiring in her devotion. Fertile in expedient and patient in execution, her



MRS. DAVIS WITH THREE SONS. MRS. WILLIAMS WITH THREE DAUGHTERS.

gifted soul is continually devising new ways to help the benighted women whom she loves.

Mrs. Tucker, herself a physician, though only a new recruit, is already hard at work. A great student, she has already gained enough of the language to be of much use.

Miss Porter was the first single woman to go to China as a missionary, and succeeded Mrs. Bridgman, the founder, in charge of the Bridgman School for girls at Peking. With many and varied gifts she can stand at the head of a school, or guide evangelistic work successfully. While in this country a few years ago she was an efficient secretary of the W. B. M. I.

Mrs. Atwood, the worthy helpmeet of Dr. Atwood, whose work in the Shanoi Mission was temporarily broken up in the great uprising, has now returned with him to China, and they have been for awhile located at Pao-ting-fu.

Mrs. Davis and Mrs. Williams were both made widows on that memorable July 31, 1900, and, each with three children, are now in this country. They, and their fatherless little ones, need our tender and earnest prayer.

MISSIONARY LETTERS.

TURKEY.

Miss Pierce, of Aintab, writing on August 4th, from her vacation resting place near Marash, says:—

THE friends in Marash, and we with them, are rejoicing that at last permission has come to put up the needed buildings, the one for the girls' college and the one for the theological seminary, which was burned at the time of the massacres. Work is being commenced on these buildings now while we are here.

I regret to say that a visitation of cholera is imminent in this region. It is already in Aleppo, and in a few weeks it may reach Aintab. We have been quite free from it for several years now, and how it will affect our return or the opening of school we cannot tell.

It is pleasant to know that the revival of the past winter at Aintab still continues. Though not in the same degree, it may be more gratifying, as it shows us that it is permanent and real.

One happy thing in the Woman's Conference in Aintab this year was the coming together of quite a number of our old graduates, most of whom have become veterans in the work of teachers and Bible women. I was so glad to see them, some whom I had not met for twenty years or more. It was a busy time with us just then, but I gathered them together one day for a little visit, and we had a most delightful season of conversation and prayer. They had many reminiscences of their school life to relate, and almost all wanted to confess some transgression of the rules of school which had perhaps never come to my knowledge.

Mrs. Andrus writes from Mardin, on August 5th:—

We were in the city till three days ago, when we came to our retreat on the hills. The heat in the city was very great, but more than that we needed to get away from the noise and the steady stream of callers, who some days give us no leisure to eat and to drink. It is only in desert places that we

can really rest, and we hope that our month here will do us all good, so that when we go back we may do better work than would otherwise have been possible. . . . Last year was on the whole a good one; not so much because my cares were lightened by Miss Fenenga's help, though that was very marked, as because of the spirit of the school from the beginning, and specially in the second half year, after our marked spiritual awakening. . . . Of the thirty-nine soon to be received to the church, twenty-seven are women and girls, only two or three older women. All but four or five of these have been at some time connected with the school, which is great cause for encouragement and rejoicing. I was grieved however that some older women, who have long been in our hearts, were not reached.

Our city Bible women are doing good work, but they need more active supervision than has been possible in the two years and a half since Miss Pratt left; while the village work is almost entirely without the oversight that it requires. We are very glad to think of Miss Graf as soon to sail, and if the Lord bring her safely to us we shall be much better equipped for service. But we can hardly say fully equipped, even so far as young ladies are concerned, for we need a touring lady to take up the work Miss Pratt did for so many years.

From Smyrna, on August 4th, Miss Pohl wrote:—

My last year's training class was certainly exceptional as far as numbers and training go. There were ten young ladies in all, from seven different localities. They were all Christian girls, and so their influence was strong on the right side. Miss Halsey and I divided the care of them, and I truly think that they did very good work, though their different preparation and, in the case of some, their very limited knowledge of English was a great hindrance. I could give their well-merited diplomas to all but one, and all but this one and one other, are to teach. The Crown Princess of Greece is sending this other to England, that she may take a nurse's training for her children's hospital. In a sense it was new work, but I enjoyed it very much and I look forward to my teachers' training class this year. So far as I know it will be composed entirely of our own graduates. They, too, have worked well, and some of them give wonderful promise. I never had better pupils in psychology and ethics than two of them, and they will make splendid teachers.

Yes, it was a hard year with plenty of labor, and sorrow, and illness and death, but it was also a blessed year. Eight girls joined the church and four others came into the full light of Christ. The teachers kept in pretty good health, the annual meeting was a joy to us all, and we are thankful for all God's goodness to us.

Miss Kinney, of Adabazar, writes from her vacation rest in Bardezag, evidently still keeping in her heart her work in the girls' school:—

Another thing which rejoices our hearts is the financial condition of the school. We began last year with a debt of ninety liras (toward \$400) facing us; but when the year closed we not only had paid off that debt, but had forty liras in the treasury. We have also the satisfaction of knowing that the school was never better kept up than it has been this year. This happy state of affairs is due almost entirely to our steward, a young man of much ability and a most earnest Christian worker.

Miss Mary Riggs, also of Adabazar, spent the vacation with her parents in Marsovan. After recounting some interesting travel experiences which we cannot reproduce here she says:—

The past school year has been of great interest to me, for in it I have begun new work in a new field. It was not so hard to me as the first year is to most missionaries, for I did not have to begin at the very beginning of things as many do. [Miss Riggs is the daughter of Dr. Edward Riggs, now of Marsovan, and was born in Sivas.—Ed.] It was a great advantage to know the ways of the people, their peculiar customs, their ways of regarding things, and especially to know something of their language.

The fact that I could at once understand something of what they said to me in Armenian and in a few weeks could talk a little pleased the people very much. It is a great trial to them to have a person come out to them and not to be able to converse with her for a long time. We always think how hard it is for the missionary, but not much thought is given to the fact that it is very hard for the people.

Marsovan is much changed in the thirteen years since I left here. The city and country around are the same, but the missionary grounds are almost beyond recognition. They have been much enlarged and several walls have been torn down, making it all one inclosure. The girls' school, the orphanage buildings, the hospital, the self-help department buildings, and two new dwelling houses have sprung up, in all ten or twelve more than there were when I was here last. Another change for which I was not prepared is in the grounds themselves. A whole grove of trees and some beautiful gardens and grass plots have grown up where before there was nothing but gravel and weeds. I had heard of the new buildings from time to time as they were put up, but the trees had grown so gradually that the letters had not mentioned them. The greatest change of all, however, is in the missionary circle. My parents are the only ones here who were here in my childhood. The Whites and Carringtons, the ladies at the girls' school, and the tutors at the college have all come since then.

INDIA.

Dr. Grieve tells the outline of her year's experience in a letter from Satara, July 31st:—

I came to Satara a little more than a year ago, as you know, and started work. Dr. Harding then expected to come to Wai as soon as Ahmednagar was relieved. But God, in his providence, has removed him from us, so that I am still the only medical worker in this whole district of about a million and a quarter of people. It does not seem as if the friends at home can realize how needy this district is,—all the more needy now that Mr. Bruce is ill and can only direct his work from his couch.

I wrote you last year about starting my dispensary. I kept it open as long as I could, but it became infected, a man in the other part of the house having the plague, so that it was unsafe to bring patients there. After that, they came to my house, often carrying the plague patients along. . . . For three months almost my whole time was taken up with the plague work in the city, going to the people's houses, and there were many calls to the villages outside. The city was almost deserted, and the plague raged among those who remained. As I made my rounds on Christmas morning it seemed as if in every occupied house one, at least, lay dead. And they had died without knowing of Him who was born that day "a Saviour."

With care many recovered; but many, especially the children, died, and it is so hard to see the children die. I tried to comfort the mothers, telling them Jesus had taken their little ones to heaven; but they said, "Oh, no, they could not go to heaven because they were only children." Still, they wanted me to tell it to them again, and they asked me to come back.

I asked my pundit about it one day and he said, "Heaven is gained by works of merit—how else could it possibly be?—and by attaining to holiness. This purity can be gained only by suffering." I said: "But surely the children are pure. Why can they not go to heaven?" He replied: "It is impossible. They cannot attain to purity, for they have never sinned, and never suffered." The Hindus have many conceptions of heaven but in none of them is there any place for children.

In January I myself had a light attack of the disease, as my house had become infected; so at the order of the authorities I had to move out. There was no place to move to, and not even a tent could be hired, so we had to go to Mahableshtar for a few weeks.

My mother and sister wanted to go to Kashmir for a little trip, so as my work was all broken up and I had not regained my strength, they persuaded me to go along, and Miss Fowler, of Sholapur, also went. We spent a month there, on the river and on the mountain. Everything was in the freshness of

spring, with the fruit trees all in blossom, and the waterfalls tumbling down the hillsides. I don't know whether the grand snow-clad mountains or the little wild flowers were more beautiful. Probably it took them all to make up the harmony of beauty.

And now I am back, trying to start the work all over again. The people are friendly; the plague work has opened the way to the city, yet there is some opposition.

I have not been able to get a house for the city dispensary. I had two engaged, one after the other, even paying five months' rent in advance on one, but the people drew back. After some trouble the money was returned; I am not sure of the real reason. I looked at about twenty houses. Some asked ridiculous rents, and one feared I would cook mutton in the dispensary. A friendly Brahmin who was trying to get a house for me advised me "to leave out religion for six months," thinking that would meet the emergency. The occupant of one house I wanted was moving out, but they told him it would hurt his religion to let me in, so he locked up the empty house, and is paying the rent for it to keep me out. But a Brahmin friend tells me the chief reason is this: A short time ago a woman went to Poona for treatment. She was cured and came home, but after a short time she left her husband and returned to the missionaries, saying she had embraced Christianity. The Hindu papers here and at Poona were full of it, and due warning was given against mission doctors.

Now Mr. Bruce is coming to my help. An old chapel built more than fifty years ago has been used till lately for a school. Now, for several reasons, the school must be closed, and Mr. Bruce offers me the building if I can put it in repair. It is unsafe at present as the roof is coming down, but I hope to get it fixed when the rains slack. It is in a splendid position, and it will be a great advantage to have our own building if I can manage the repairs. In the meantime patients are coming here to the house, and I go down into the city when called.

A recent letter from Mrs. Mary E. Bissell, of Ahmednagar, gives a cheering word:—

I have been looking after the classes of women that are being taught by the Bible women the last two weeks. Two classes came up to the house, and I had them on the veranda. One thing I was very glad to find that quite a number of one class are wishing to be baptized and received into the church. There was a good deal of plague in their neighborhood six months ago. At that time several of their number died. They had been intending to be baptized, and were greatly distressed when they found

plague had caught them and would not wait. These who are left said they did not want to have the like happen to them. They want the stamp upon them that they belong to Christ. So the pastor has told them to meet the church committee and then come for baptism next Sunday. There will be six of them.

AFRICA.

Miss Frost, of Umzumbe, gives interesting details of the life at the Home in that station. After speaking of their isolation twelve miles from the railroad station, she adds:—

As for ourselves we have no occasion to be lonely, as we are three white ladies and five white children, besides eighty odd native girls and five native teachers. We wouldn't have time to attend to neighbors.

After telling of their busy Sundays, with the first service at dawn, then breakfast, Sunday school, housework, preaching service, she says:—

After our late dinner there is a free time till the half-past four afternoon service. During this interval many get together to sing hymns or to hold extra meetings by themselves in the school and class rooms, for they never seem to tire of religious exercises. About twenty minutes from the time when they are dismissed from the last service they are all in the dormitory, each rolled up in her own particular blanket on her mat in her own little corner. Lights are out and darkness and silence reign till four o'clock Monday morning, when the girls who cook the porridge for breakfast are let out. It is necessary to padlock the gate at the foot of the stairs, and to call the roll every night to see that the flock is all in the fold and safe for the night. The gate is locked again for two hours longer and then the bell rings,—at six now in the short days, and earlier in the summer,—and then there is a general scramble to get awake and dressed, prayers said, and downstairs for the buckets to bring water from the river. One section goes before breakfast and the rest after. Those who do not go to the river before breakfast take hoes or sickles and work in the garden or cut grass or do whatever else is required. Breakfast is at seven, drill at eight, then prayers, and at nine all disperse to their classes, where they remain till twelve, with a fifteen minute recess at 10.30.

Afternoon work is varied. On Wednesdays all who do not pay a fee going for wood, to return at 4.30 with fagots of dry wood on their heads, some of them so heavy that I cannot lift them. These girls have wonderfully developed muscles, almost like oxen for lifting and carrying. It is, however, with a sigh of relief that many of them throw down their bundles of wood and cast away the cleverly twisted and tied bunches of grass that serve to protect their heads.

The evenings are varied—most for study, Wednesdays for the regular missionary meeting, and Fridays some entertainment with perhaps temperance recitations, poetry, Scripture, and songs.

Saturday is a busy day from 5.30 A. M. to 9 P. M.; for the entire place is turned inside out and cleaned, ashes, soap, water, and paraffin not being spared in the endeavor to clean and disinfect the premises. There have been times when I could not find a place in which to sit for a little sewing or writing; but out of confusion comes order, and by Sunday morning everything is quiet, yard swept, lawn raked, verandas white, clean, and cool with water and ashes, school and class rooms and even our own living rooms sweet and wholesome, and we are ready to enjoy a true Sabbath rest. We feel that the saving of the souls of these girls is the purpose of the school, and that all our work must converge toward this one main end.

RECENT NEWS FROM OTHER FIELDS.

Africa.—It is a great gratification to learn that a medical man with a missionary heart has been appointed as superintending medical officer of the Uganda and East Africa British Protectorate. He is a second Robert Moffatt, a grandson of that illustrious missionary who gave his life to South Africa, and a nephew of the noble wife of David Livingstone.

Every Christian must rejoice in that thrill of awakened missionary interest in the South African natives which has followed the close of the Boer war. An English writer justly says that “the Dutch Church in the Transvaal did not recognize the claims of the native. He was a Canaanite to be exterminated, or kept in subjection, or driven out.” And he adds that “the Church must endeavor to soften the feelings of the average white and to mend his manners. . . . He is apt to think of the native much as he thinks of an ox.” This statement does not apply to the Dutch alone; it has been too true of European colonists.

In England.—The income of the English Church Missionary Society for its fiscal year just ended reached the immense sum of one million seven hundred thousand dollars, while the expenditure was one million seven hundred and fifty thousand dollars. Within the past fifteen years the number of its missionaries has doubled. Fifteen years ago the annual baptisms were twenty-six hundred; last year they were nine thousand six hundred.

In spite of this wonderful success, there are not wanting those who think that the present deficit of fifty thousand dollars must be met by curtailing the work. Instead of this, the committee of the Church Missionary Society calls

for five hundred more missionaries and an income of two million for the coming year. As one of this Society's secretaries used to say, "Answers to prayers are calls to sacrifice."

If this same Society has many such givers as one recently reported it will go forward triumphantly. A layman sent it through his pastor one thousand dollars,—the fruit of hard labor as a gardener and of strict economy. His only request was "that the money might be compelled to work as hard for the Lord Jesus Christ as he had worked to earn it."

India.—Miss Susie Sorabji, an enlightened Indian lady whose name is now well known in America, says in an article in the *American Churchman* that the British census of 1891 gives the following startling statistics of early marriages. There are in India thirteen thousand little widows not yet four years old, eighty thousand under nine years, and over two hundred thousand hardly fourteen. After describing the amazing cruelties and life-long oppression they suffer, the article adds: "Oh! Christian women, how *can* we, how *dare* we, have any peace or joy while such things are?"

The Himalayan Mission of the Moravians at Kyelang furnishes a unique instance of prolonged and uninterrupted missionary service. Last May there returned to Herrnhut, in Germany, a veteran missionary couple, Mr. and Mrs. Heyde, after fifty years' absence. Not once during the half century had they been home on furlough. For the last four or five years they have been at work upon the revision of the New Testament in the Tibetan language at the request of the British and Foreign Bible Society. The Indian government has also honored Mr. Heyde by committing to his hands the revision of a celebrated dictionary of the Tibetan language.

The plans of the United Free Church of Scotland for a Missionary Industrial Company to aid in its foreign work are taking form. The nominal capital will be fifty thousand dollars, but at present only six thousand shares of five dollars each are being issued. Operations are to begin by taking over the mission presses at Ajmer and Poona and developing their work. All profits, after paying five per cent interest upon the paid-up capital and after the formation of a reserve fund equal to one half the paid-up capital, will go to the foreign mission work of the new church.

The Philippines.—It is said that three million Filipinos have definitely and forever abandoned the Roman Church. This may not mean at present much more than a protest against the friars, but it opens the door for the pure gospel. The new organization, known as "The Filipino National Church," has for its watchword "No Popery," but its founder, Archbishop Aglipay, says that the body of his doctrine is not yet complete. Dr.

Lerrigo, a Baptist missionary on the island of Jaro, writes to the *Baptist Missionary Magazine* that the limit of Bishop Aglipay's advance toward Protestant Christianity seems to be the severing of allegiance to the Pope, and the open Bible. In other things he carries on the methods of the Roman Church.

The usual May Festival of Flowers was observed by his followers with a procession, bearing banners on which were painted the Sacred Hearts of Jesus and Mary. Three hundred blue-robed women graced the procession, carrying candles lighted in honor of the Virgin, whose image surmounted a shrine mounted upon a wagon. One of Dr. Lerrigo's faithful Christians beholding it said, "It is beautiful, but all worldly and nowise of the Spirit." But if the Bible shall be freely circulated and read, as is now permitted, it will do its own glorious work and accomplish the Lord's good pleasure.

Formosa.—The Christians of Japan have begun foreign missionary work in this island, which was ceded to Japan at the close of the Chinese war. It has nearly three million inhabitants, of whom two and a half million are Chinese. There are now forty thousand Japanese immigrants besides the military force. They are the ruling class; and they have entered upon a life of peculiar temptations. Corruption in office and general immorality abound. Christians in Japan are recognizing their duty and opportunity, and three ordained missionaries with their families are now living in three cities, and already two churches have been organized. Other towns are pleading for teachers.

The English and the Canadian Presbyterians have long been on the ground and our American Presbyterians are planning to enter.

FACTS TO KNOW.

A STRIKING paper by Rev. S. M. Zwemer, D.D., called "What Business has a Business Man with Foreign Missions?" gives these facts:—

"Whatever branch of finance or trade you are engaged in, I challenge you to read up its history, and you will find yourself face to face with foreign missions. There are no banks or drafts in heathendom. There is no partnership in Mohammedan lands, for no one trusts his neighbor. Modern commerce is the fruit of Christianity no less than modern civilization. The fact that London and New York, and not Peking or Constantinople, are the financial pillars of the world is due to Columba and Augustine. Missions not only promote, but create commerce. Ipecac and quinine and India rubber were discovered by missionaries; the first steamships on African lakes were built for missions; ploughs were first sold in Turkey by American missionaries; Yankee clocks have followed Yankee school-teachers from China to Peru. Commercial facts like these are so numerous and novel that I commend to you their perusal in books like Warneck's *Modern Missions and Culture*, or the Ely volume on *Missions and Science*."

Junior Work

EVANGELISTIC
MEDICAL
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

ATTENTION, young ladies! Let no one of you who is within reach of New Haven miss the young ladies' session, at the Annual Meeting of the Board on Wednesday afternoon, November 4th, at the Plymouth Church, New Haven. Tickets will be needed to admit you to the reserved part of the house, and only young ladies are entitled to those tickets. They will be sent you freely on application to Miss Lillian E. Prudden, 372 Orange St., New Haven, Conn.

HELPS FOR LEADERS.

AN ILLUSTRATIVE EXHIBIT AND A PRIZE.

WHAT work has your Junior Auxiliary (Young Ladies' Missionary Society) been doing to illustrate or assist in developing a line of study in foreign missions? What similar work has your Children's Mission Circle done, or what to employ little fingers in ways that can be turned into money for the treasury?

The Committee on Junior Work of the Woman's Board proposes to make a collection of specimens of such work in order to show what has been done, and to suggest the possibilities in this direction to those who have not already undertaken it. We, therefore, invite you to send us articles with permission to retain such as are adapted to our use in this illustrative exhibit. The last of April, 1904, prizes will be awarded as follows for the finest specimens of work done under the two classes:—

I. Junior Auxiliary or young ladies' work: (a) Maps. (b) Charts or diagrams. (c) Cards or programs (decorative or illustrative). (d) Society bulletin or paper. Prize: A silk saree from India.

II. Children's Mission Circle work: (a) Maps. (b) Cards or booklets illustrating the work in a certain field, *e. g.*, China; attached to the card being a postage stamp of that country, flag, pictures of places, scenery and noted people, items of information, list of missionaries with their stations. (c) Missionary scrapbooks (1) illustrating some foreign field; (2) to be sent

to some foreign field. (d) Leather work, basket weaving, or other handiwork made to be sold for the benefit of the treasury. Prize: A Chinese plaything or object of interest to be brought from China.

All articles sent for competition must illustrate or have direct bearing upon the work of the Woman's Board. Packages must be sent prepaid, and distinctly marked with the name of the society and the name of the article; also the name and address of the individual who did the work. If the return is desired, in case it is not accepted for the exhibit, the expense must be met by the one sending.

Address all packages and communications to Miss Kate G. Lamson, 704 Congregational House, Boston, Mass.

Our Work at Home.

MISS MARTHA'S MONEY MEASURE.

BY EMMA J. CUMMINGS PARK.



MISS SUSAN BROWN was just finishing her housework one beautiful September morning, and planning great things in needlework, when a small girl appeared outside the screen door. In response to Miss Susan's cheery greeting she presented a crumpled and sticky envelope, upon the back of which Miss Susan was able to decipher her own name.

"Where did you get this?" she asked.

"It's Miss Wilson's. She gave me two pieces of gingerbread for bringing it here."

"Yes, I see she did," laughed Miss Susan. "Perhaps you could take a note back for a couple of cookies."

The small maiden agreed, and placidly munched the remainder of Miss Martha's fee while Miss Susan read:—

Dear Susan: Confession is said to be good for the soul; but I am not a Catholic, and have no priest, and I do not care to go to our pastor. Will you bring your work and spend the day with me? I am in the valley of humiliation and a mire of perplexity, and want to talk my difficulties over with you.

Your friend, MARTHA WILSON.

Without hesitation Miss Susan told the sticky little messenger that she would give her the cookies, but would take Miss Martha's answer herself; and very soon, workbag in hand, she was on her way to her friend's house.

Miss Martha, who lived alone, was watching for her, and greeted her with unwonted eagerness. As soon as the friends were seated, with her usual directness she opened the subject by saying: "Well, Susan, you have a heavy responsibility to-day, for I am in honest doubt as to how much mischief I have done, and whether to try to undo it or not, and I want your candid judgment. I have been awake thinking most of the night, until I am so confused that I want another's opinion."

Miss Susan's wonder grew, and she asked: "What is the trouble?"

"Well," replied Miss Martha, "of course you remember that at the last election of the Missionary Society I was made collector for the foreign department instead of the home."

"Yes," said Miss Susan, "Mrs. Grey was willing to work for her own land, but no other; so you volunteered to change."

"Exactly," agreed Miss Martha; "and I confess, in the first place, that I was taken aback myself when Mrs. Crosby told me what our apportionment was for this year, and I wanted to write and tell the Associational Secretary that we could not raise it."

"Why, Martha! Who did you suppose would pay the balance!"

"I did not stop to think of that; but Mrs. Crosby showed me the Secretary's letter that came with the apportionment, and it set me right at once. She wrote that she knew it was more than our circle had ever done before, but wanted us to understand clearly that she was not the one who decided the amount asked from our association—that was settled by the State Secretary; and as her subordinate the associational officer had no right to increase or diminish it. It was clearly her duty simply to apportion the sum according to her best judgment among her circles. Then she went on to explain. So I felt that it was no Secretary or Society that was asking our circle for our share of that apportionment, but God himself, and I felt that we must give it—every cent of it."

Miss Susan had been listening most attentively, and now she said: "I am glad that the Secretary wrote just as she did; I wish every member of the circle could read that letter. I am so tired of hearing complaints about 'the demands of the Society.'"

"So am I," responded Miss Martha. "But I want to give you the rest of the letter, and then I can tell my story. She said that we would all murmur if our work should cease to grow (I am afraid that some of us would not, but it was charitable of her to take that view), but that as business women we could not expect to conduct an enlarging work on either a fixed or diminishing income, any more than a manufacturer could expect to double his number of hands without expanding his pay roll."

"That is sound common sense," commented Miss Susan.

"Yes, it is; and I proposed what I considered an excellent plan. I told Mrs. Crosby that if she approved, instead of scrambling in March for a dollar apiece from our women, and then sending it to the treasury at the last minute, I would start at once and visit the women, taking time to state the case fully to each one, and then ask each what she would contribute as her share of our apportionment, to be paid before March 1. That would give them a chance to be laying it aside a little at a time if they needed to, and also to think whether God's apportionment of this money is the same for the woman who has four dollars a week income as for the one who has fifty. Really, I believe that ever so many who could give more are contented to give just the annual dollar because they think it is all the Society needs, and I wanted to introduce a money-measuring system in which the contributions of the rich should not be in inverse proportion to their means. It did seem to me that in that way we could meet our full apportionment easily."

Miss Susan was absorbed now; her friend's plan impressed her as so entirely reasonable and feasible that she found it hard to conceive how it could have miscarried. She said: "I do believe you have found the right key, Martha, not only to missionary funds, but to funds for all Christian work."

"I decided to begin with Mrs. Bland, because in my wisdom I thought that the wife of a prosperous lawyer could afford to give largely, and also that, her social ambition being flattered by receiving the first appeal, she would head my paper with something handsome. If that was worldly wisdom, I was sufficiently punished. She was sorry, but doubted if she could give her usual dollar this year. It seems that Mr. Bland's practice is increasing, and he feels it imperative to increase his style of living; so they are to have a large new house, which will absolutely require almost entirely new furnishings, because, of course, things must be in keeping. As they do not mean to run in debt, they will need every cent they have. Mrs. Bland said that the Society was always needing money, and perhaps she could give more next year, but the new house would increase all their expenses."

Miss Susan interrupted to say indignantly: "Perhaps the meetings would interest her more if she ever did anything but look bored and fan herself."

"I wanted to tell her so," rejoined Miss Martha, "but my temper was in fair condition then; so, although I expressed scant sympathy for her prospective burdens, I was decently civil, and at long last, as the quaint old saying is, did obtain her promise to pay a dollar before March.

"I turned in at Dr. Lambert's; but I want to ask you one thing: If Christians spend all their money on themselves, and refuse to give for the

sake of avoiding debt, do they succeed? Don't they really incur a debt to God?"

"Of course they do," replied Miss Susan; "only so long as he does not dun them they do not realize it, and when he does dun them through such agents as you they do not recognize his voice, and hear only you or the circle or Society."

"I think you are correct, Susan. But to go on. Mrs. Lambert was very cordial and entertaining until I stated my errand; then the atmosphere changed. She said she and the Doctor had decided to retrench on giving. While he now has a good practice, a good income, and excellent health, it may not continue so. Their expenses are increasing, and they must save where they can; so the Doctor has reduced his church subscription, and she means to begin on missions, and give one dollar instead of two, and divide that between the home and foreign work. Probably Mrs. Bland had ruffled me more than I had realized, and I spoke without consideration. She was provoked, and snapped out: 'Well, the next time you pray for the heathen, perhaps you had better include the Doctor and me.'"

Tears were in Miss Martha's eyes, and Miss Susan was in doubt what to say; but Miss Martha went on hastily, "I suppose I was provoked, too, for my only reply was that there was no time to discuss the question then, and I left at once."

An eloquent silence followed, in which Miss Martha appreciated the firm, sympathizing pressure of the hand laid upon hers. After a time she went on in a subdued voice: "I ought to have come right home then; but I was too much excited to realize it, and I foolishly determined to do all that I had planned for that day (it was day before yesterday); so I went on to Mrs. Whitman's. I had hoped for a good subscription there, for you know she has lately received a large legacy from her aunt, which is wholly under her own control. Looking back, I am sure that I did not present the subject at all winningly; anyway, she said that she had never been asked for more than a dollar, and she thought that was enough. Besides, Mr. Whitman had found an excellent investment for her, which would bring in such large returns that she had put in every cent of her legacy; so she really had no more ready money than before. That was my chance to turn her thoughts to the promised legacy of the heathen and the uttermost parts of the earth. Mrs. Whitman is a good woman, but she is a young Christian, and her husband is not a Christian at all, and she needs kindly instruction in these things; but I was in no mood to consider all that, so I hurled two more texts at her. I never had Scripture come so pat as it did then, when my own spirit was neither reverent nor right. So I quoted the Master's word,

'Take heed, and beware of covetousness,' and John's question, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Poor Mrs. Whitman looked rather frightened, but said that she could promise only her dollar."

Miss Susan had resumed her sewing, and still maintained her silence; for while she understood that her friend's conscience troubled her because of the spirit she had manifested, she also recognized that she had spoken justly, if not quite kindly. After waiting a few moments she said quietly, "Well, Martha?"

Miss Martha resumed: "I did have sense enough to come home then, but not enough to realize my own spirit, and the more I thought the more indignant I grew with those three women; and when I prayed I was so busy asking that they might see their errors that I forgot that I might have some, too. Yesterday forenoon I nursed the same feeling, and after dinner started out to make more missionary calls, determined to instruct every woman in the church as to her duties. I really don't quite see what possessed me. Mrs. Parker was the next victim. I found her busy with a dressmaker. Ordinarily, I should have cut my call short and waited for a more opportune time; but no, I was self-appointed censor to my sisters, and I felt that my errand was of more importance than mere dresses. Mrs. Parker said that now her daughters were growing up, and anxious to appear as well as their associates, and she liked to indulge them; so it was hard work to make the money go as far as she wanted it to. When I asked if Mr. Parker's salary had not been raised lately, she said, 'Yes,' and she was so glad, because now she could get more for the girls. I asked her if she could not give more for missions this year, and told her about our apportionment; but she looked astonished, and said that the girls needed so much more since their increase of income that she would have less ready money than ever. I do believe, Susan, that the same one who so glibly quoted Scripture to our Lord in the wilderness was with me all the afternoon."

Miss Susan's shrewd eyes twinkled as she pictured to herself Mrs. Parker's dismay at receiving that solemn message in the midst of her mundane labors, and she began to think that Miss Martha was mistaken as to the source of her inspiration. She said quietly: "Well, those words certainly fitted the occasion, and may do Mrs. Parker good yet. Did you make any other calls?"

"Yes," said Miss Martha, "two others. I went next to Mrs. Leavitt's. The other four had all been more than comfortably well-to-do, and I had utterly failed, so I uncharitably said to myself that of course Mrs. Leavitt

would not increase her subscription, but I would see what excuse she would offer. In short, I went in the spirit of an un-Christian scientist. I did not state the case at all in the winning way of women in books, or indeed that I had planned in the first place, but put it dryly, and then sat bolt upright and waited. I did not have to wait long. Her plea was the increased expense of living, and she said that the coal and oil and beef and wheat trusts had raised the prices so that they found it hard to buy the necessities of life, and they could not indulge in the luxury of giving. She was the first one that had called it a luxury, but that implied that she could easily dispense with it. I said, sarcastically, that they must feel their deprivations keenly, for she had always set such a bountiful table that it must be hard to come down to bare necessities. She colored some, but answered promptly, that of course, after having had such an abundance so long, she and her husband could not consent to change their style of living; good food was a necessity, but the high prices left her very little spare change from her housekeeping allowance. Then she began talking about the trusts again, and hoping that they would be stopped in some way. I drew myself up and said that I wanted to see the gospel trust ended. I said: 'You say these rich men enjoy all the luxuries of life at the expense of those who are deprived of actual necessities by prohibitive prices, and it is true; but I tell you that a majority of the Christian Church have formed practically a trust to keep the blessed hope and comfort and peace of the gospel to themselves, and heathen souls are starving for "the bread of life" and dying for want of "the water of life" because so many Christians regard obedience to the great commission as a luxury and not a necessity. Which trust is the most displeasing to God?'

Again Miss Susan's eyes twinkled appreciatively, but she only said, 'And the last call?'

Miss Martha's face softened. 'That was on Mrs. Barker. I said savagely to myself that the one really wealthy woman in the Church should have a chance to help raise that apportionment. I waited for her a few minutes in that beautiful, restful parlor of hers, and sat facing a Madonna with an expression of such mingled sorrow and peace that it soothed me all through. I told Mrs. Barker that I was collecting for missions, and she said, considerately, that she would give me her dollar at once, so that I should not have to ask for it again. I explained that I wanted more than a dollar; that that was an annual membership fee, but did not meet the necessary expenses of the work. Then I told her about the apportionment and the letter and my plan, and how everyone so far had disappointed me. She listened carefully and said: 'What you want is to raise our propor-

tionment, and then the apportionment will be taken care of. The sum needed is proportioned to the ability of the States, associations and circles, financially as well as numerically, and should be also to the individual members. I never saw it so clearly before. What do you think would be my fair proportion?’

“So we estimated it together, and I came home with her check for twenty-five dollars. Well, Susan, that broke me down, especially as Mrs. Barker said that she had learned a lesson, and hereafter she intended to try to meet her proportionment in every branch of Christian work.

“Well, I began to soften toward the other five and try to find excuses for them, and then all my self-righteousness came over me, and I was humiliated. What shall I do to undo the mischief? I can’t retract, for I told the truth, but my spirit was all wrong.”

Miss Susan spoke very carefully: “If you want my honest opinion, it is this. Much of your indignation was entirely righteous, and the weapon you used was ‘the sword of the Spirit, which is the word of God.’ Now don’t you believe that if he can make the wrath of man to praise him he can also use the righteous indignation of his daughter to his glory? And can’t he use his own sword yet to pierce those hearts absorbed in themselves?”

“But think of my harshness and the offense I gave,” said poor Miss Martha.

“I do think of them, and can quote only one more Bible verse: ‘If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee . . . first be reconciled to thy brother, and then come and offer thy gift.’”

Miss Martha’s face lightened, and she said, “I’ll do it as soon as I can.”

Miss Susan rose and said, “I think I won’t stay to dinner to-day, Martha, you will want to be alone now for a while, and you will need your afternoon”; and bestowing a rare kiss on her friend, she went quietly home, pondering many things in her heart.

Miss Susan never received a detailed report of the second series of calls, but she noticed with satisfaction the next Sabbath that Miss Martha received especially cordial greetings from five special women; and a month later, when the subscription paper was exhibited to her, she saw those five names, and against them sums considerably larger than a dollar each. She also saw that the apportionment of their circle had been much more than met. Miss Martha’s sole comment was, “Susan, they confessed that I spoke the truth, and I confessed that I did not speak it in love; that is all.”

And Mrs. Barker took pains to have it generally known that it was she who asked the preacher to preach a sermon on “Proportioned Giving versus

Apportioned Giving," and chose for his text, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute."—*Helping Hand*.

MRS. EUNICE CALDWELL COWLES.

TWENTY-FOUR years ago last May the Essex North Branch of the Woman's Board was organized. Prominent in the counsels of that day was the gifted woman who, with her husband, had for many years presided over Ipswich Seminary—Mrs. Eunice Caldwell Cowles. While she instructed, directed and stimulated, she had so aroused in her pupils a sense of personal responsibility that a share in the evangelization of the world seemed a real part of life's work. It was natural that upon her should fall the choice for president of the Branch. For three years she filled this office, exercising her brilliant gifts, and with her own zeal kindling in other hearts fires of zeal which have continued to burn. After she resigned the active duties, she was accorded the place of Honorary President of the Branch until her death. Many will recall addresses she has made in Branch and Board meetings, with the telling sentences and helpful suggestions which have fallen from her lips.

Born the year after the organization of the American Board, her life covered nearly the whole history of nineteenth century effort in foreign missions. Interested as she was in the education of the daughters of our land, she gave of her mind and soul and money to the promotion of the work of women for women the world over. Following with special love several of her "girls" who have held responsible positions at home in connection with the Woman's Board, and others who have gone to the foreign field, she has kept pace with the progress of events in this department of Christian work, as well as with other great movements of the day, even to her ninety-third year, and many there are who arise to call her blessed.

On the tenth of September, in her Ipswich home, she slept and did not waken. But was it not another birthday?

E. H. S.

BOOK NOTICES.

Pioneer Missionaries of the Church. With Introductory Note by Mr. Harlan P. Beach, Educational Secretary Student Volunteer Movement. By Rev. C. C. Creegan, D.D. Published by American Tract Society. 12mo, cloth. Pp. 334, 18 full-page portraits. Price, \$1.25, postpaid.

The press work of this book is admirable, and the portraits are a benediction, from Bishop Heber's refined, spiritual face as frontispiece, to the equally illumined countenance of the German pioneer in India, Schwartz. So many times a book is vulgarized by some coarse wood cut being admitted among fairly good illustrations, that one is thankful to escape such an infliction in this volume. Among the half dozen and more specialists who commend this collection of twenty-six biographies by Dr. Creegan, several agree that he has rendered signal service in bringing together in this compact form information difficult to obtain. Those who have character sketches to give at auxiliary meetings will have occasion to bless Dr. Creegan for making the work comparatively easy for them. One writer says of this book, "Mothers of boys will find in this work an efficient help toward keeping before their sons right ideals of manhood and work." Another says, "The life of each of these missionaries is a new testimony to the power of faith. Through faith they faced enemies of Christ in Asia, Africa, America, and the islands of the sea; and by joyful service in every conceivable capacity proved to the world the truth and the doctrine of Jesus Christ that the highest good is to bear much fruit, since by that way comes fullness of joy." The book is dedicated to students, especially Student Volunteers.

Into All the World. By Amos R. Wells. Published by United Society of Christian Endeavor. Pp. 231. Price, cloth, 50 cents; paper, 35 cents.

This is the first of a series of text-books called, "The Forward Mission Study Course," and edited by S. Earl Taylor and Professor Wells as a Committee of the Interdenominational Young People's Missionary Movement. This movement is one of the most encouraging signs of the times as regards the future of foreign missions, and no one could be present at one of the great annual gatherings at Silver Bay, Lake George, without a glad assurance that a mighty army of young people are being trained to take the places of those who are now at the front.

This book of Professor Wells' is an Introduction or First Book of Foreign Missions. Sixteen books are to follow. These are published by various denominational publishing houses, and are uniform in binding and price. Two books are assigned to the more important missionary fields. For example, the volume on China is by Rev. Dr. Arthur H. Smith, while biographical sketches of men connected with missions in China under the title of "Princely Men in the Heavenly Kingdom," is to be by H. P. Beach, Educational Secretary of the Student Volunteer Movement.

In his prefatory note Professor Wells says, "An attempt is here made to convey an impression of the great number of beautiful and heroic souls that have wrought to bring the world to its Redeemer." There are outline maps

showing, instead of names of towns, protectorates and mission stations and where great missionaries have lived and worked. There are also directions for the use of the book in a class, and suggestions for class work, with a list of reference books and essay subjects, besides definite questions on each chapter. Brief as the character sketches necessarily are, nearly each one of them has some illuminating anecdote which helps immensely to make real the man or woman under consideration.

TOPICS FOR AUXILIARY MEETINGS.

STUDY FOR DECEMBER.—REVIEW.

As we come to the last meeting of the year 1903 we naturally ask ourselves what have we done as an auxiliary, what has been done by our Board. It will be pleasant if we have followed the lesson suggested by the Central Committee to assign these chapters of *Lux Christi* that have formed the skeleton of our study to different ladies.

In a short paper the salient points of each chapter can be brought out and our memory refreshed about India: its "Dim Centuries," its "Invaders," "The Oft-conquered People," "The Invasion of Love," "The Century of Work for Women," "The Forces of Darkness and Forces of Light." Then too we may give "Our Work and Workers in India" to some lady who can find much of interest in the schools and hospitals and evangelistic work. Mention can be made of Dr. Parker's return to her work; of Dr. Julia Bissell's inability to return at present; of Dr. Ruth Hume's appointment and of Miss Campbell who goes as a trained nurse.

Just a glance can be taken at the work in the other countries: Turkey, Africa, China, Japan, Micronesia, and it will be strange if many do not linger longest over the work in Spain while some one speaks with tear-dimmed eyes of Alice Gordon Gulick who has just been laid to sleep in the grounds of the school at Madrid.

A pleasant addition to the afternoon's program may be made by giving some time to the reports of the annual meeting of the W. B. M. held the first week in November in New Haven.

If as we take this review we find many changes and read of one after another who has "fallen on sleep," let us not be discouraged, but remember that there is One who never changes, and that it is his cause for which we work when we devote ourselves to woman's work for woman in foreign lands.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 53; Drownville, Aux., 5.70; Rockland, Ch., 1.50; Vinal Haven, W. M. Soc., 5. 65 20

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Albany, Ladies' Circle, 1, Miss Angie C. Bean, 1; Auburn, High St. Ch., M. C., 20; Augusta, Aux., 7; Biddeford, Second Ch., Aux., 14; Freeport, Missionary Union, 5; Gorham, Aux., 50; Limerick, 5; Litchfield, Aux., 10; Oxford, C. E. Soc., 2.50; Portland, Bethel Ch., 10; Wells, Second Ch.,

Aux., 22.50; Wilton, Aux., 3; Yarmouth, Aux., 20.50.	Less expenses, 6.86,	164 64
	Total,	229 84

NEW HAMPSHIRE.

East Sullivan.—Cong. Ch., 6 00

New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, Aux., 20, Flowers of Hope M. C., 19.50; Barrington, Aux., 23.34; Bath, Aux., 5; Bennington, Aux., 12; Chester, Aux., 12; Claremont, Aux. (of wh. 25 const. L. M. Mrs. Emma J. Tolles), 28; Concord, Aux.,

11.60, First Ch., Cheerful Workers M. C., 5, South Ch., Golden Rule M. C., 10; Concord, West, Aux., 7; Dover, Aux., 24.50; Dunbarton, Aux., 15; Frances-town, Aux., 9; Gilmanton, Aux., 2.30, Ladies' Circle, 5; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Martha E. Flint), 32; Hampton, Aux. (to const. L. M. Mrs. Edgar Warren), 25, C. R., 10; Hanover, Aux., 25, Wide Awake M. C., 10; Hinsdale, Aux., 4.50; Hollis, Aux., 17.85; Hudson, Aux. and C. E. Soc., 7.50, Mrs. Brown's S. S., 2.50; Jaffrey, Aux., 15; Keene, Second Ch., Aux. (to const. L. M. Miss Caroline E. Whitcomb), 25; Laconia, Mrs. G. S. Blakely, 2; Lebanon, Aux., 20.40; Lebanon, West, Aux., 17.32; Lisbon, Aux., 16.50; Littleton, Aux., 58; Manchester, Aux., First Ch., 78.80, C. R., 3, Franklin St. Ch., Aux., 101, C. R., 10; Marlboro, Ladies of Cong. Ch., 8.10; Mason, Aux., 7.75; Merrimac, Aux., 33; Newfields, Aux., 10.50, Y. L. M. C., 15, Buds of Promise, 1.50; Oxford, Aux., 1; Pembroke, Aux., 4.85; Piermont, Aux., 8.25; Plaistow and North Haverhill, M. C., 1; Portsmouth, Aux., 59.15; Raymond, Aux., 10; Rindge, Aux., 29, C. R., 1.02; Rochester, Aux. (of wh. 25 const. L. M. Miss Phebe A. Gilman), 26; Seabrook and Hampton Falls, Aux., 8.25; Somersworth, Miss C. E. Rollins, 25; Stratham, Aux., 20; Tilton and Northfield, Aux., 32.60; Walpole, Aux., 26.25; Wilton, Aux., 32. Less expenses, 9.50,

1,041 33

Total, 1,047 33

LEGACY.

Exeter.—Legacy of Miss Dora L. Merrill, by Miss Elizabeth J. Merrill, Exr., paid through Treas. New Hampshire Branch, 600 00

VERMONT.

Center Bennington.—Miss A. A. Fougart, 30 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Ascutneyville, 15; Bakersfield, 5; Barnet, 20; Barre, 5; Barton, 23.37; Barton Landing, 30; Bellows Falls, 61.11, M. C., 3; Bennington, Second Ch., 16; Bennington, North, 16.05; Bradford, 17; Brandon, 19.75; Brattleboro, West, 29.19; Brookfield, First Ch. (of wh. a friend, 15), 27, Second Ch., 10; Burlington, College St. Ch., 41.25, First Ch., 40, C. R., 1; Cabot, 20.50; Cambridge, 10; Cambridgeport, 1; Castleton, 10; Chelsea, C. E. Soc., 7, S. P. Bacon Soc. (to const. L. M. Mrs. Louise M. Densmore), 25; Chester, 13.25; Colchester, 20.60; Corinth, East, 5.45; Cornwall, 28.45; Coventry, 15.60; Craftsbury, North, 12; Danville, 22.10, Children's Tourist Class, 1.25; Derby, 7; Dummerston, 13.20; Enosburg, 22, Y. P. Mem. Ch., 14; Essex Junction, 19.25; Fairhaven, 10; Ferrisburg, 9; Franklin, 1.36; Georgia (of wh. Mrs. C. W. Clark, 5), 15; Glover, West (of wh. 25 const. L. M. Mrs. S. L. Vincent), 30; Greensboro, 16.05; Guildhall, Aux., 6, C. E. Soc., 1.50; Hardwick, East, 22.50; Hartford, 27; Hinesburg, 2; Hyde Park, North, 5; Irasburg, 5; Jericho, First Ch. (of wh. Th. Off., 10.81), 42, Second Ch., 10; John-

son, 14, Mrs. Hill's S. S. Class, 3 25; Lyndon (of wh. 25 const. L. M. Mrs. E. E. Gage), 35; Lyndonville, 5, with Busy Bees, 20 (to const. L. M. Isabel Silsby); Ludlow, 33; Manchester, 67.92, Jr. C. E., 1; Middletown Springs, 25; McIndoes, 22.75; Milton, Aux., 17, Y. P. Tourist Club, 3; Montpelier, Bethany Ch., 28.55; Morrisville, 8; Newbury, 60; New Haven, 4.60; Northfield, 40; Norwich, 29.44; Orwell, 59.37, Jr. C. E. Soc., 7; Peacham, 58.64; Pittsford, 112; Post Mills (Extra-Cent-a-Day, 6.20), (with prev. contri. to const. L. M's Mrs. Martha Wilcox and Mrs. Amy Colton), 37.60; Poulney, East, 6; Randolph Centre, 15; Rochester, 12.50; Royalton, S Skinner Mem. Soc., 3.24; Rupert, 18; Rutland, 94.59; Saxtons River, C. E. Soc., 10; Sharon, 7; Shelton, 2.60; Shoreham, 23.35, C. E. Soc., 3.75; South Hero, 15; Springfield, 19.25; St. Albans, 61.15, C. E. Soc., 5; St. Johnsbury, South Ch. (of wh. 25 const. L. M. Mrs. Bessie Gale), 128, Miss Ely's S. S. Class, 5, Search Light Club, 38.25; St. Johnsbury, East, 16; St. Johnsbury, North, 192.95; Stowe (Th. Off., 27.75) (of wh. 25 const. L. M. Mrs. William Excell), 64.25; Strafford, 13, C. E. Soc., 10; Swanton, Gundergarten S. S., 75 cts.; Thetford, 13, Primary Class, 1; Townsend, West, 5; Troy, North, 5; Underhill, 19.50; Vergennes, 29; Waterbury (with prev. contri. to const. L. M's Mrs. Myron Graves and Mrs. Nancy Marshall), 28.24; Waterville, 6.50; Waterford, Lower, 5; Wells River, Mrs. E. Baldwin, 5; Westford, 10.50; West Rutland, 16.50; Williamstown (with prev. contri. to const. L. M. Mrs. Fannie Stewart), 13; Williston, 18; Windham, 7.55; Windsor (of wh. 25 const. L. M. Mrs. Clara A. Barber), 27.75; Woodbury, South, 3; Woodstock (of wh. Th. Off., 91.91), 183.91, C. E. Soc., 5,

2,708 98

Total, 2,738 98

LEGACY.

Milton.—Legacy of Mrs. Anna F. Plant, paid through Treas. of Vermont Branch, 175 32

MASSACHUSETTS.

A Friend, 5 00
Andover.—A Friend, 5 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Lawrence, Trinity Ch., 70.60; Wakefield, Aux., 43, 113 60
Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Woman's Union, 31 20
Berkshire Branch.—Mrs. Charles E. West, Treas. Dalton, Jr. C. E. Soc., 1; Housatonic, Aux., 9.02; Cradle Roll, 5; Hinsdale, Aux., 14.24; Lee, Senior Aux., 256.35, A Friend, 165; Richmond, Willing Workers, 48.50, 499 11
Brookline.—Miss Grace White, 5 00
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., Y. L. Soc., 25; Bradford, Jr. C. E. Soc., 1; Groveland, Aux., 4; Haverhill, Centre Ch., Aux., 5, Cradle Roll, 75 cts., Union Ch., Aux., 3; Newburyport, Aux., 38.67, North Ch., S. S., 1.25, 78 67

<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Montague, Ladies, 10.45; Orange, Aux., 7.50, Jr. C. E. Soc., 3.50; Shelburne Falls, Aux., 50 cts.,	21 95
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Northampton, Edwards Ch., Aux., 5; Westhampton, Aux., 100, Lanman Band, 30,	135 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, South, Grace Ch., Aux., 50; Natick, Aux., 10; Natick, South, Ann Eliot Soc., 10; Wellesley, Aux., 50, A Friend, 100,	220 00
<i>North Adams</i> —A Friend,	20 00
<i>Northfield.</i> —Northfield Seminary, Y. W. C. A.,	10 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 31, Second Ch., Agnes R. Allyn Mem. Fund, 20; Longmeadow, C. E. Soc., 7; Springfield, Emmanuel Ch., 10, First Ch., Miss Mary Stevens, 30; Three Rivers, C. R., 7,	105 00
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Miss Annie C. Strong, 5; Boston, Old South Ch., Aux., Miss Elizabeth Garritt, 25, Shawmut Ch., Aux., 300; Cambridge, First Ch., Shepard Guild, 13.35; Dorchester, Second Ch., Cent-a-Day Band, 5, Village Ch., Aux., 11; Jamaica Plain, Central Ch., C. R., 10; Neponset, Stone Ch., Aux., 8; Roxbury, Eliot Ch., Prim. Dept., S. S., 20.10,	397 45
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bennett, Treas. Gilbertville, Aux., 57.05; Whitinsville, Extra-Cent-a-Day Band, 50 cts.,	57 55
Total,	1,704 53

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Pawtucket, Cong. Ch., The Golden Rods, 10; Peacedale, Aux., 160; Providence, Academy Ave. Ch., Jr. C. E. Soc., 2.40, Central Ch., Prim. Dept., S. S., 5, Free Evangelical Ch., Aux., 40, Pilgrim Ch., Laurie Guild, 30, Plymouth Ch., Morning Stars, 45, Dau. of Cov., 44.61, C. R., 5; Woonsocket, Globe Cong. Ch., Ladies' Union, 48,	390 01
Total,	390 01

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hampton, Aux., 20; New London, First Ch., Aux., 57, C. E. Soc., 9.56; Norwich, Park Ch., Aux., 25; Putnam, Aux., 12.39; Stonington, First Ch., Aux., 25; Wauregan, Busy Bees (to const. L. M. Bessie Westcott), 25; West Woodstock, Aux., 10,	183 95
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Canton Centre, Jr. C. E. Soc., 15; Hartford, First Ch., Aux., A Friend, 5, Wethersfield Ave. Ch., C. R., 7.75; New Britain, First Ch., C. R., 14.60; Suffolk, Ladies' F. M. Soc., 12; Tolland, Aux., 57; West Hartford, 13.85,	125 20
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Aux., 14; Cheshire, Aux., 32.50; Durham, Meth. C. E. Soc.,	

1.50; Litchfield, C. E. Soc., Daisy Chain, 125; Middletown, Long Hill Ch., C. E. Soc., 5, Jr. C. E. Soc., 3; Milton, C. E. Soc., 10; Naugatuck, Aux., 20; New Preston, A Friend, 4; New Preston Hill, Aux., 10; North Woodbury, C. E. Soc., 15; Norwalk, S. S., 15; Redding, Morning Star M. C., 20; Salisbury, Aux., 16; Sharon, B. B., 50; South Canaan, C. E. Soc., 5.35; Stamford, Aux., 25; Watertown, C. E. Soc., 10; Westport, Aux., 10, Miss Ogden, 25; Wallingford, Lilian F. Wells, 5,	430 71
<i>Southport.</i> —Miss Julia P. Roberts,	5 00
Total,	744 86

LEGACY.

<i>Wethersfield.</i> —Legacy Miss Marietta M. Seabury (additional),	44 00
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NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Binghamton, First Ch., Aux., 40; Blooming Grove, Kyle Miss. Soc., 72; Bridgewater, C. E. Soc., 10; Brooklyn, Park Ch., Aux., 5, Tompkins Ave. Ch., Aux., 10; Canandaigua, Aux., 50; Deansboro, Dau. of Cov., 8.50; East Smithfield, Aux., 6.85, C. E. Soc., 11; Gaines, Aux., 10; Harford, Pa., 11; Ithaca, S. S., 16.93; Napoli, Aux., 10; Orient, Aux., 16.25; Poughkeepsie, Aux., 68, Prim. Dept., S. S., 5; Riverhead, Sound Ave. Ch., Aux., 25; Utica, Plymouth Ch., Aux., 5; West Moreland, S. S., 10,	385 73
<i>Oakdale.</i> —A Friend,	4 00
<i>Silver Bay.</i> —Lake George, Madeline Decker,	25
<i>Tarrytown.</i> —Mrs. E. D. Bliss,	1 50
<i>Town of Hague.</i> —Union S. S. of District No. 5,	5 00
Total,	396 48

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Asbury Park, Aux., 25; Bound Brook, Pilgrim Workers Jr. Aux., 30; Newark, Belleville Ave. Ch., Aux., Mrs. M. M. Baldwin, 5,	60 00
Total,	60 00

ILLINOIS.

<i>Evanston.</i> —Miss Florence E. Homer,	3 00
Total,	3 00

TURKEY.

<i>Aintab.</i> —Pupils in Boarding School,	5 87
<i>Harpoon.</i> —Euphrates College, Fem. Dept. C. E. Soc.,	22 00
Total,	27 87
General Funds,	7,220 15
Gifts for Special Objects,	122 75
Variety Account,	56 95
Legacies,	819 32
Total,	\$8,219 17

Board of the Pacific

President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Avenue, Oakland, Cal.

CHINA.

LETTER FROM MISS BROWN.

PART II.

(*Concluded.*)

A DAY or two before we left we had the pleasure of attending a wedding of one of Miss Bement's teachers,—a young girl who graduated a few years ago from the Foochow Girls' College. The bridegroom also attended school in Foochow. He is brother to one of the leading Christians of Shao-wu, who is a most worthy man and a generous giver to all worthy causes. He realizes that God has prospered him in his business, and feels he must in return do all he can to help others. The two brothers have married two sisters, which is not considered proper by the Chinese. But the members of this family are quite independent in their views, and break away from many old customs. The marriage ceremony on this occasion was greatly modified. The bride refused to wear the heavy red cloth veil which every modest, self-respecting bride is supposed to wear. Instead she wore a curious gilt (metal) headdress of intricate design. From this hung a number of long red and gold tassels, which partially covered her face. She wore the conventional red-plaited silk skirt, richly embroidered, with a pale blue satin upper garment. Her fingers were adorned with long silver

finger tips about three inches in length, which tapered to a sharp point resembling birds' claws. Vicious looking things, but to the Chinese mind very elegant, and quite indispensable to a trousseau.

The bridegroom's attire was only a trifle less gorgeous, though quite as picturesque as the bride's. His long, pale blue satin garment came down to the tops of his great shoes, and over this from his shoulder was tied a brilliant red silk scarf with jaunty effect. But the poor fellow, in spite of his gay attire, looked unutterably bored, and as though he wished the whole thing over with. He relieved his feelings from time to time through a good hearty yawn, which sent his foreign guests into silent convulsions. The feast was the special feature according to our friends' thinking. There were eight hundred guests invited, and the feasting and merry-making lasted three days. Perhaps you will wonder how the family could afford to invite so large a company. According to Chinese etiquette every guest is supposed to make a gift of money or something else, enough to cover the cost of his dinner. Not our idea of hospitality, certainly, but the Chinese look upon the custom as matter of course. In this way it is easy to make large and elaborate dinners. When a guest is invited to a wedding feast, even though he cannot accept the invitation, he is under obligation to send his money just the same as though he attended the dinner. Our party of ten missionaries (the largest number that has ever been in Shao-wu) were invited to the feast the night before the wedding, and to the dinner immediately following the ceremony next day. The menu consisted of some twelve or thirteen courses, served up in the best Chinese style. There were duck, chicken, beef, pork, shark fins, eggs (which judging from appearance belonged to a good old family), meat dumplings, sugar dumplings and cakes and confections of all kinds. Some of the food tasted really very good, and if one could forget the process of baking and stewing, one might eat with relish. But that is impossible. The filthy kitchens and shops, the unwashed hands of the cooks, will rise up and haunt the table in spite of one's good resolutions. At a Chinese feast there are always a considerable number of our canine friends, which lie under the table waiting for the scraps and crumbs. You may be sure they have good reason to think well of the foreigner's generosity, who usually sees to it that they are well supplied. Next to the dogs the melon seeds (which always appear) are our best friends at a feast, for these we know to be clean, and it is possible to spend much of the dinner hour in trying to crack one open. These are very good eating if one is skillful enough even to reach the kernel. Foreigners are told they will acquire the language rapidly if they can crack the seed open and take out the kernel whole without using their hands (Chinese fashion).

On the second day of the feast, while we were waiting for the bride and groom to appear, we had a good opportunity to see the women. As we knew nothing of the Shao-wu dialect, we were obliged to content ourselves with seeing. Their style of dress differs not a little from our Foochow dress. But we have no such vigorous, healthy children in Foochow as we saw there in that country place. It broke my heart not to be able to talk to the dear wee things. I tried playing a few little kindergarten games, but the only one that was a real success was the menagerie game. This involved a language which we both understood. So I barked and growled and roared and crowed and mewed and whistled while they shouted in glee the names of the different animals and birds I attempted to imitate. Then it was their turn to be the animals, and I did the guessing through an interpreter. Such dear children! They looked like gay little butterflies in their gay holiday clothes of blue and orange and purple and red. What a glorious opportunity for any one to do good in the world! How one longs to be able to do something to keep these innocent children in the right path! That evening after the wedding we had another very pleasant occasion, that of celebrating Mr. Walker's sixtieth birthday. This is always an important event with the Chinese, and a time of special merry-making. Several of the theological students and preachers together with the pastor came in to offer their congratulations, and to express their appreciation for all that Mr. Walker has done for them during these long years. The firecrackers and flower-pots they brought with them were enough to send an American small boy into spasms of joy. There are many other things I wish I might tell you about our trip, but I have already written at too great length, and doubtless you are wishing I had stopped before now.

I hope I may hear from the different societies to which this letter is written. I need your help in many ways, and a knowledge of your work cannot help but give encouragement. I shall hope to hear from many of you, that we may become really acquainted.

Let me ask most of all for your prayers, that this work among little children in China may be greatly blessed, that there may be renewed effort for the saving of those precious young lives.

You will all, I am sure, offer special prayer for the beginning we have made in Foochow, that it may be prospered and strengthened and used of the Lord for the upbuilding of his kingdom.

With cordial greetings to you all, and with prayers for you that you may each be filled with courage and hope for the work the Lord has given you to do, I am affectionately yours in Christ.

ABSTRACT OF REPORT OF ANNUAL MEETING.

BY VIRGINIA BUFFORD, RECORDING SECRETARY.

THE thirtieth anniversary of the W. B. M. P. was held at Plymouth Church, September 2d, presided over by the president, Mrs. A. P. Peck, who, after calling the meeting to order, conducted devotional exercises. A hymn was sung and prayer offered, bringing all our business to the Throne of Grace; then portions of John xv. were read.

Following this the annual report of the recording secretary was read and approved. Mrs. Jones reported much literature sent to auxiliaries; Mrs. Wilcox read Mrs. Elder's report on the traveling library; Miss Piper read a report on the cradle roll. These all were encouraging, showing interest increasing. The report of the home secretaries was given by Mrs. C. B. Bradley.

Mrs. O. W. Lucas, superintendent of young people's work, said the young people generally are becoming more interested in missions, and she desires to reach all the young women in the northern part of the state.

Mrs. Dodge, treasurer, reported total receipts \$6,827.91: sent to A. B. C. F. M. \$6,396.87; cash on hand \$212. Mrs. Jewett, Branch secretary, said the Oregon, Washington and Southern Branches had sent over \$4,000, and Utah \$10.

After lunch the ladies inspected curios brought by Miss Wilson of Kusaie, and sent from China by Miss Hartwell. The church was decorated with long chains of red and yellow paper, with texts written in Chinese or English by the Christian Chinese women. Then a hymn was sung, and Dr. Meserve, of Plymouth Church, offered prayer.

The report of the nominating committee was read, and it was voted that the secretary cast the ballot. This was done, and the same board of officers re-elected, with the exception of Rev. H. M. Tenney as auditor.

The report of the foreign secretary, Mrs. Farnam, was unusually good, giving an account of our four new missionaries: Miss Laura N. Jones, who has gone to China; Miss Jean Brown to Foochow, China; Miss Vina E. Rice to Sivas, Turkey; and Miss Legge to Japan to assist Miss Denton; also telling us of our older missionaries who have been long on the field.

Miss Lillie Beanston favored us with a song, followed by Rev. H. M. Tenney, who eulogized his predecessor in office, Rev. Walter Frear, who served for twelve years. The office is now increased to district secretary, including California, Oregon, Washington, Idaho, Nevada, Utah, New Mexico, Arizona and Alaska.

The Rev. C. R. Brown of Oakland, on being introduced, congratulated the board on the treasurer's report, and on the choice of Rev. Mr. Tenney as district secretary.

A missionary just returned, Miss Louise E. Wilson of Kusaie, next addressed us.

A vote of thanks was given to the ladies of Plymouth Church, and to the young ladies who had given such beautiful music.

After prayer by Rev. Mr. Brown, the annual meeting adjourned.

Board of the Interior

President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 523, 40 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
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Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

LETTER FROM MISS CHARLOTTE D. SPENCER.

HADJIN, TURKEY, June 24, 1903.

I THINK you will like to hear about the celebration of Mrs. Coffing's seventieth birthday, on the 10th of June. We had had in mind for some time the formation of an Alumnæ Association, and it was thought, if it could be consummated on that day, it would be the most fitting memorial possible of it, and the years of faithful service which it stands for.

It seemed no light task to find the whereabouts and married names of all the eighty-seven graduates of the Hadjin Home School; but Miss Bates soon accomplished it, with her usual ready efficiency, and the invitations sent out elicited a very general and hearty response, either in person or by letter.

Of course the day opened with appropriate remembrances, some of which had come from far,—as far as from Grinnell and from the ladies of the W. B. M. I., accompanied by the kindest notes of congratulation and appreciation. A box of birthday gifts is also on the way from Detroit, and may come in at any time to give a delightful after taste.

During the day Mrs. Coffing distributed pleasure in the shape of bags of candy (sent by her sisters) to every individual within the limits of the Had-

jin Home Compound, including the families of the servants which live outside; and adults, as well as children, smacked their lips with high appreciation of American sweets and the kind friends who had thought to send them.

The day passed in listening to the prize speaking of the high school boys in the early morning, and in fitting up our large schoolroom (from the center of which the desks had been removed to the temporary structure outside, where the pupils were to sit at the coming commencement) in a homelike fashion with flowers, rugs, curtains and seats for one hundred and four guests, besides our seventy boarding pupils, who were to be allowed to come in as honorary guests.

Miss Bates had written in large letters on the blackboards appropriate mottoes, two of which on either side and above the platform ran thus: "Her children shall rise up and call her blessed." "Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap." [In the Turkish the two are about equivalent in the number of words, and come better than in the English.]

On the platform stood the long dining table spread with refreshments: heaps of crisp little rolls in the form of circles; mounds of little frosted cakes, flanked by lemonade; and last, but not least, the fruit cakes sent from America by Miss Bates' and Mrs. Coffing's friends for this special occasion,—all brightened up with the flowers which bloom with such abundant responsiveness to the magic of Mrs. Coffing's care.

When the graduates (who were invited for half past five, while their husbands and other honorary guests were to come an hour later) began to come in, it seemed more like an old-fashioned family Thanksgiving on a large scale; for some of them, in order to come at all, had to bring their babies, and surely it was fitting that the mother of all these daughters should see, at least, her youngest grandchildren. Some had come from villages one and two days' distant, who had not been "home" since their marriage.

Into the midst of this happy talk came the sound of the bell calling to order, and Miss Bates stated briefly the plan, and purpose, and scope of the work of Alumnae Associations. After a few queries and answers, the question, "Shall we thus organize?" received a hearty affirmative response. The constitution was then discussed and adopted, and officers elected.

Upon the conclusion of this business session the doors were thrown open to the associational guests, and an informal literary program followed: prayer; singing, both by our girls and by the Alumnae Quartette; letters from absent graduates, some of which were especially interesting; and two essays, one entitled, "A Brief History of the Hadjin Home," full of

humorous reminiscences and comparisons of past with present. The other essay was upon "The Joys and Responsibilities of the Teacher's Life."

At the close of the former the reader, on behalf of the entire Alumnæ, presented Mrs. Coffing with a handsome gold pin, made in Hadjin, in the form of a Maltese cross circled by a crown, bearing the inscription: "1880. H. H. Alumnæ. 1903." Other gifts followed from individuals present, and then there were, at the close, various informal but hearty expressions of appreciation and gratitude from graduates who had come in from a distance.

Refreshments followed, which the juniors had the honor of serving, and a happy social time which will long be remembered.

The guests separated feeling the height of the privilege which had been and might be theirs, and with the thought that the precious memory of this seventieth birthday, with all its lessons, should be revived in the yearly reunions of the Association.

MICRONESIA.

MRS. CHANNON writes that before the Jubilee feast of Kusaie, "We had been praying for a number of Kusaiens, that they might make a stand for Christ; and at the second meeting, the one after the great program and the feast, five stood up after Irving's appeal,—Fred Skillings, Joseph and Benjamin (Likaksa's sons), and Dan and South Harbor Shia. It was an important occasion. All the missionaries and schools, except Miss Olin and ourselves, returned to Mwot on the night tide at 4 A. M. Miss Olin remained at Lelu, and we were to start over the mountain path at 8 or 9 o'clock; but the Kusaiens asked to have the regular Friday meeting there. About seventy-five or one hundred attended, and about fifty or sixty women came over to Pigeon, and I had a meeting with them. It was a blessed season, and was an answer to our prayers and a great opportunity.

"We left for the river at 11.30. That side of the path is very muddy, up to the knees in places, and so we took the river when it was not too circuitous, although it sometimes reached our waists. The mountain path is a delight to walk on. To be sure, I get very tired and out of breath, and have to rest, but there is a fascination in having a chance to take such a long walk. Canoes met us at this side and took us home. We reached here at 4 P. M. We are tired and have to rest, to be sure, but the change is good, and the opportunity of helping these Kusaiens is a joy."

This extract is from a letter from a tourist to a friend in Chicago. We have no missionary work in Rome, but the Northwestern Branch of the Woman's Board of the M. E. Church has an educational and evangelistic work there which is interesting and fruit-bearing, of which we are glad to get a glimpse. The writer has an active interest in missionary work, being one of our own Board of Managers.—Ed.

BUT I must tell you of the girls' schools in Rome. The older school has been organized fifteen years. Miss Emma Hall, whom Mrs. Smith knows, organized it. Miss Hall is still in Rome, but not connected with the school. We called at the school one afternoon and had a very pleasant visit with the teachers, Misses Odgers and Beazell. They own the building, which is a good one and has a very fine garden. They have all their own vegetables, or nearly so, many lemon trees and the most wonderful roses. They loaded us down with roses, pinks and syringas when we left. There are forty-eight girls in the school, all boarding pupils. All Protestants attend the Sunday school of the Italian M. E. Church, and a long list of applicants for vacancies.

All teachers in Italy are required by the government to have a certificate from the authorities or the proper school in Italy, and the standard is very high. So the ladies have a number of Italian teachers, who come in daily and teach the branches in Italian. They, the American ladies, teach English, and, I think, classes in the Bible, and are opening an industrial department, and hope to have a kindergarten next fall. Their girls range from five to twenty-one years in age.

We also visited the Girls' College, which corresponds to a seminary in our country. Miss Vickery is in charge, and said that some of their graduates have gone to the University in Rome, where there is co-education. They have about fifty boarding pupils and two hundred and fifty day pupils, and have some of the best teachers in music and art that Rome affords. They read from the Bible every morning in the various classes, having recently introduced even the New Testament. They told us that these girls pay for their tuition, so that the school is very near self-support, as the Board owns the building; and it is a beautiful one, too, opposite the present palace of Queen Margherita. The boarding pupils come from Switzerland, Norway, Sicily, and many towns through Italy. I was very glad of the opportunity to visit these schools, though I know that the conditions are very different from those in, for instance, Turkey or Asiatic countries. Miss Beazell said that she thought, in some ways, it was more difficult for them in Rome, for they really have to keep up a social life, as they would in a metropolis at home. There are so many visitors and quite a permanent colony each winter in Rome, so that their life is not so simple as it might be, and the management of such a school, the looking after the supplies,

domestics, discipline, etc., is no easy task. Miss Beazell has been home once, on account of a breakdown, and I was more than ever impressed with the thought that it is poor economy to overwork a good teacher, who has her equipment in having learned the language. If we could only have a reserve force always preparing, and as assistants, how good it would be.

WOMAN'S WORK IN THE FOREIGN FIELD: AN INCIDENT.

BY MISS H. L. COLE, OF MONASTIR.

IN a little village near one of the cities of central Macedonia there once lived an ignorant orphan girl. Some years before our story begins she had heard something about the Bible through the visitation of one of our married missionaries. Being told about the school for girls in Monastir, there sprang up in her heart a desire to go there to learn more. She was sixteen years old and did not yet know how to read. Well do I remember her face when she first came to the mission school. Dull it was indeed, but containing a look of longing to see what new worlds would open to her in the realm of learning. She took the place assigned her with the very little children, mastered the alphabet and steadily moved on from grade to grade. In the Bible classes, in the Friday afternoon meeting for women, which the older girls then attended, and in the Sabbath evening service with the teachers and girls, hers was one of the first voices to be heard in giving testimony to the change the truth had wrought in her life. Seven years passed away, and the time had come for the class of which she was a member to leave the school where so many happy days had been spent, and go forth to take up the work of life.

As the class stood in the presence of teachers, trustees and the audience of nearly three hundred people gathered on that bright June day, it was difficult to recognize in the dignified deportment of the young woman who stepped forward to read her graduating essay and receive her hard-earned diploma, the simple village girl of seven years before. Had all the labors of those seven years been bestowed in vain?

Let us follow her as she takes up work in a village only one half hour from her own. Only three or four families in that village were Protestant. They wanted their children to be taught the Bible, and gave of their limited means toward the support of the teacher. Are her labors confined to the schoolroom alone? By no means. On Saturday she must teach the women how to cook as she was taught in the mission school. She must show them how to cut dresses after the frank style, for being ambitious

mothers they are no longer satisfied to have their daughters wear the village dress. Her own small room is a sermon in itself for neatness and tastefulness. No longer contented to sleep upon the floor, in the absence of a bedstead some boards are improvised. She must be ready to lead the weekly prayer meeting, to teach the women and children on Sunday, and when the visiting preacher is absent to conduct the Sabbath morning service.

Let us pass over a period of three years and again visit that village. There is to be a conference of the churches in that region held in that village, for now nearly the entire population of that village has become Protestant through the faithful efforts of the teacher and the visiting preacher. A church is to be organized with a resident preacher. A missionary with his delicate wife and fair-haired baby is among the guests. The wife and baby are entertained in the teacher's room, as it is the only one containing a bed raised from the floor. Our teacher friend is once more equal to the emergency, and there is no lack of wholesome food and comfortable accommodations for the missionary.

There is now in that village a school of between thirty and forty children with two teachers. The salary of one teacher is paid wholly by the people. Its graduates come to the mission school in Monastir, well prepared both in Bulgarian and English. There is a well-organized church where proportional giving is the rule, a parsonage built by the people, and a school-room.

Will eternity be long enough to measure the results obtained through the blessed influences thrown around that simple village girl through the loving generosity of the women of America?

INDIA.

A DEVOUT IDOL WORSHIPER.

TAKE the case of Madam Soobonagam, who lately visited this country from the Methodist Mission at Madras, an exceedingly attractive young lady, a very high-caste Brahman of immense wealth and exalted social position, her father having been high in the government service, one of the examiners of the university, a gentleman of great ability and culture. She was a sincere and devout idolater, beyond all praise dutiful and affectionate in her family relations. From childhood most scrupulous and persistent in all manner of religious ceremonies, giving enormous sums for charitable and religious purposes, providing the entire cost of building a heathen temple,

and largely supporting the people connected with its worship, and as the years went on, growing more and more zealous in various burdensome penances; for instance, while meditating on the Vedas, lighting a million lamps, that her soul when it left the body might find a pathway of light. But all in vain, till at last she heard of Him on whom God hath laid the iniquities of us all; and, like Bunyan's pilgrim, at the sight of the cross, her burden rolled away, and she joyfully gave herself to Jesus as Saviour and Lord. Neither the entreaties nor the threats of her grieved and angry kindred could bribe her or terrify her to deny her Lord, and so with bitterest imprecations they disowned her, and publicly celebrated her funeral rites. Jewels and palaces had lost their charm, and this child of luxury is content to labor with her hands to earn honest bread; but her chief joy is to serve as a Bible woman, telling others, even those of low caste, from whose touch she once shrank with horror, of Him who bore our sins in His own body on the tree.

—*From the Student Volunteer Report.*

CHINA.

Dr. William Malcolm, who has for ten years been a medical missionary of the Canadian Presbyterian Board in the Province of Honan, China, wrote on returning to that land after a furlough in the home land:—

“IT has long been recognized that if the Chinese first realize authority, they much more readily appreciate love. This has been verified by the results of the late war. Never have the natives seemed so peaceably inclined to the foreigners, and so ready to listen; and we are looking forward in the near future to the most fruitful epoch in the history of our mission. It seems most significant that we have not even once heard the term ‘foreign devil’ applied to us since landing on Chinese soil.”

Referring to the unsanitary conditions of the country, which always impress one anew when returning to China, no matter how familiar it may have been in former days there, he adds:—

“All these filthy conditions of the country and people only show the greater need of the cleansing power of the gospel, and of our not turning back, but pressing onward to contribute our small part to the world's evangelization. Where the pioneers of commercial enterprise can go to open up mines and build railroads, surely the messengers of the cross can carry the unsearchable riches of the gospel of Christ. Where the armies of the mortal king have ventured, cannot the soldiers of the King immortal, clad with the whole armor of God, have courage to go with the glad tidings of salvation?”

A NEW DEPARTMENT IN MISSIONARY WORK.

A LETTER from Mrs. T. D. Christie, of Tarsus, gives the following sketch, which explains a phrase frequently occurring in the report of the Oorfa Station: "In Miss Shattuck's report read by another at the annual meeting in Aintab, occurred an allusion to the 'Handkerchief Department.' That seemed curious in a missionary report; but when I saw the women and girls at work, hair neatly combed, dress clean and whole, faces and hands and feet clean, taught systematic industry, to keep work clean, oh! so perfectly clean that I wondered how they did it, taught to speak gently, to be thoughtful of others, to support themselves, and, above all, receiving religious instruction, and many of them those not reached in the ordinary way, I then saw how truly the 'Handkerchief Department' deserved mention in a missionary report. At stated times a whole roomful would bring their work for inspection. Then there would be a season of worship, in which exposition of some passage from the Scriptures would form an important part. Also a verse would be taught the class to take with them to their homes. After this each one's work, consisting perhaps of many handkerchiefs, would be carefully inspected, mistakes or poor work pointed out; the same then would be turned over to a professional mender and be made right. The Oorfa women and girls pleased me much. God has done great things for them spiritually. There was a sweet peace in their faces that spoke of an inner life 'hid with Christ in God.' The Bible women had the most attractive faces I have ever seen in Turkey. Even the dress of the women, young and old, was noticeable because so scrupulously clean, well mended, simple in style and appropriate to their condition in life. In the matter of dress I felt that the influence of our brave missionary ladies permeated the whole community."

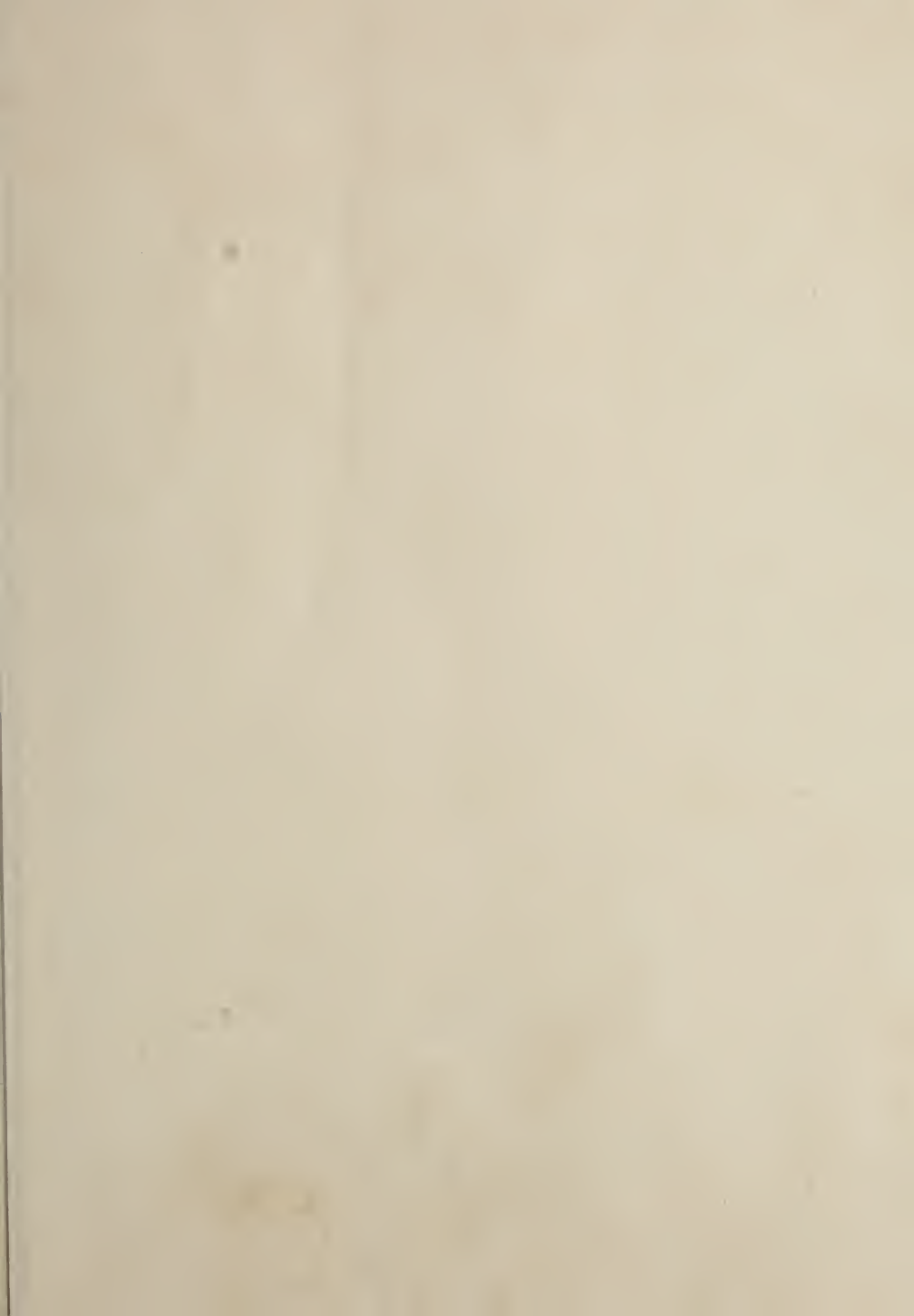
WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1903.

ILLINOIS	1,401 47	Previously acknowledged	41,925 13
INDIANA	25 00	Total since October, 1902	\$46,899 96
IOWA	212 31	CONTRIBUTIONS FOR DEBT.	
KANSAS	154 85	Receipts for the month	18 00
MICHIGAN	1,712 73	Previously acknowledged	3,147 19
MINNESOTA	106 80	Total since October, 1902	\$3,165 19
MISSOURI	556 40	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA	95 00	Receipts for the month	51 50
OHIO	308 60	Previously acknowledged	388 07
SOUTH DAKOTA	52 95	Total since October, 1902	\$409 57
WISCONSIN	307 72		
CALIFORNIA	1 00		
FLORIDA	5 00		
NORTH CAROLINA	30 00		
TEXAS	5 00		
Receipts for the month	\$4,974 83		

MRS. E. M. WILLIAMS, Ass't Treas.

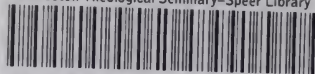


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